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THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD

HARTFORD, CONN. UNDER THE DIRECTION OF A COMMITTEE OF THE CHRISTIAN SECRETARY ASSOCIATION. Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of subscribing, a deduction of

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Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, post paid.

ADVERTISEMENTS inserted on the usual terms.

KAREN TRADITIONS.

According to a promise given in a part of our last week's papers, the publication of the Karen Traditions, as made known by brother Mason, is now commenced. We take pleasure in introducing them by the spirit-stirring remarks of the editor of the Christian Gazette, to which we add our hearty Amen.

A MOST WONDERFUL DEVELOPE-MENT.

Our readers cannot but have had their attention and interest strongly excited by what they have read at different times respecting the Kareas; but the statements and developments which follow, cannot fail to excite their astonishment. The Karens, the children of Abraham! are the lost tribes Have, to the present time, the reclining place of God." indeced found? And has God in his providence reserved the work of leading them to a knowledge of "the Shepherd of Israel" for the Baptists of these U. States! Wonderful discovery-glorious privilege! O, ye descended and named of him who first directed the waiting eye of Judah to the Lamb of God who taketh away the sin of the world, will ye not be roused to hear the voice of his brethren breaking as from the dead, the long silence of 24 centuries, to the God of their fathers, "before Ephraim and Manasseh stir up thyself and come and save us!"

heaven; but that he disobeyed God, a en from heaven.

"Satan in ancient times was righteous," And will ye not haste to seize the honor of pointing But he transgressed the command of God. them also to him whose way among their brethren the Baptist first prepared? We trust—we believe ye will. So thriling a call to missionary enterprise, will send the pulse of vitality through the most torpid members of the "body, the church," and the For you deceived the daughter and son of God." valleys of the West shall echo to the mountains of the North. "The Karen shall have the word of the Lord, and be taught to sing Messiah's praise."-Ed. Chr. Gaz.

Tavoy, Jan. 4, 1834.

My Dear Brother,-I have read the Pali Grammar nearly through "The dead rose again when the plantain was yellow, the second time, and have found it so entirely di- But Satan produced sin; verse from all grammars of occidental languages, that I delayed replying to your letter, intending to give you some account thereof. Pah is, however, so much of a secondary matter, and I find so much to do on the "missionary grindstone," more imperiously demanding my attention, that, hitherto, my to kill Satan, he would not die purpose in this respect has been defeated. You of our salvation comes, God will kill him. Because are not, however, to suppose that I consider my la- that time has not yet come, he still exists." bor in this department a loss of time. By no means, The light it has given me on the construction of the Burman language, could not have been obtained by 20 years study of the Burman alone. It may be safely said that a philosophical knowledge of the Burman cannot be obtained without a knowledge of Pali. But it is easier to laugh at Pali than to study

I have now, however, a subject before me, more interesting than Pali. Mr. Maingy, the Civil Commissioner of these provinges, (i. e. the governor) being about to return to England, wrote to me, from Maulmein, requesting such an account of the Karen traditions as I could furnish him. The result was, the letter, a copy of which I send you, and it will explain itself. The discovery of a fragment of the descendants of the Hebrews, under such pleasing circumstances of their conversion to Christianity, I consider an event of more than ordinary

I was brought in from the jungle, on a litter, two weeks since. I am now, however, convalescent, and expect to start on a long and interesting journey among these sons of Abraham, as soon as possible. My life has been just saved, by medical stall and nursing; and whether I shall be able to endure the fatiguing journey before me, is known only to Infinite wisdom. God, however, inrows a sunbeam on the path of duty, and sots my heart at peace in relation to all future events.

"Yea, though 's walk through the dark valley of Satan destroyed them; the shadow of death, I will fear no evil; for thou They broke the commands of God, art with me; thy rod and thy staff, they comfort Satan destroying them."

Mrs. Mason unites with me in Christian regards to Mrs. R., yourself, and all inquiring friends. Yours, &c.

FRANCIS MASON.

The following is the communication to the Civil Commissioner, referred to in the preceding. Head waters of the Tenasserim, Dec. 6, 1833.

My dear Sir .-I sit down in the midst of the Karen jungle to redeem my pledge, and give you some account of And became enemies to each other. the traditions existing among the Tavoy Karens .- Because they disbelieved God, These traditions are of two kinds, the one in verse Their language divided, and the other in prose; the latter in the form of God gave them commands, commands from a parent to his children.

As what I have been able to obtain are but fragments of the original poems and instructions, I shall for the sake of perspicuity, throw them together under different heads; and these naturally resolve themselves into three classes .- l. Traditions of Scripture Facts. Il. Traditions of Scripture Doctrine. III. Traditions concerning themselves as a nation.

1. Traditions of Scripture Facts.

God is denominated the great Ku-tsa, or the great Lord : the great Pu, or great ancestor, from Pu, a grandfather; and Yu-wah.

"O my children and grandchildren; the earth is the treading place of the feet of God, and heaven is the place where he sits. He sees all things, and we are manifest to Him."

"Yu'wah is unchangeable eternal, He was in the beginning of the world : Yu-wah is endless eternal. He existed in the beginning of the world; Yu-wah is truly unchangeable and eternal; A succession of worlds does not measure his existence, Two successions of worlds does not measure his existence:

Yu. wah is perfect in every meritorious quality, And dies not in succession on succession of worlds."

In the following passage, God is represented as saying, after having created the world, that he will destroy it in three generations: but men reply that 50 cents will be made. Postage to be paid by subscribers. To they are not able to endure this, and beg that they to which request, it is understood that God ac- crime."

"I have created the great earth, But in three generations I will burn it up; I have made this great earth, But in three generations I will set it in flames; I have formed the great earth, But in three generations I will destroy it with fire; I have established the great earth,

But in three generations I will destroy it with flames ;

O Lord, great God! The word destroying flame we cannot endure, The world-destroying flame we are unable to bear; Let us exist with affliction in all its various forms."

Angels. The Karens believe that there are beings in heaven, who have never sinned, and who are employed in executing God's purposes. The sons of heaven are holy, They sit by the seat of God;

They dwell together with God. They lean against the silver seat of God. The beings whom God employs to execute his purposes, Satun.

The sons of heaven are righteous,

Satan is known by several names, among which, the most common are Ku-plaw, the deceiver; from his deceiving the first man and woman. Yaw-kaw, the necktrodden; from the belief that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven; but that he disobeyed God, and was driv-

Satan in ancient times was hely, But he departed from the law of God, And God drove him away ; He deceived the daughter and the son of God.

God drove you away,

The Karens say that if a person died in ancient time, he came to life again after a short time, indicated, as in the following extract, by the plantain leaf becoming yellow. Satan, however, brought sin into the world, and man never rose again.

The dead rose to life when the plantain was yellow, But Satan introduced sin. You have committed adultery against God;

"Children and grandchildren! though you were

Fall of Man. "O children and grandchildren! in the beginning, God, to try man, whether he would or would not observe his commands, created the tree of death ability, relieve the distresses of all men. If you do and the tree of life, saying, concerning the tree of good to others, you will not go unrewarded; for death, "Eat not of it." He wished to see whether good to whether will make like returns to you." man believed. Not believing, he ate of the frost of the tree of death, and the tree of life God hid. Because the tree of life has been hidden, men have

died ever since that time." The Karens have no definite idea of what is meant by the tree of life coming by man, as mentioned in the following extract. It would seem however, to refer to the promise, that the seed of the woman should bruise the serpent's head.

"Temptation, temptation, the fruit of temptation, The fruit of temptation fell on the ground ; The fruit of temptation was bad, It poisoned to death our mother; The fruit of temptation, 'Do thou eat it not.'

"Two persons, our father and mother Disobeyed the commands of God; In ancient times, our mother and father Transgressed the commands of God. Unto breaking the commands of God,

The tree of life by man "

The Karens believe that woman was originally made of one of man's ribs, and have the popular

idea among them, that a man has one rib less on one side than on the other. "O children and grandchildren! woman at first

man in all things. Dispersion at Babel. "Men were all brethren ; They had all the language of God; But they disbelieved the language of God,

But they did not believe him; and divisions ensued. Destruction of the World.

The Karens believe that the world will be destroyed by fire; and several brief allusions to this will not go unrewarded." belief occur in their poetry, of which the following is a specimen: "The waters will rise, and the world-destroying flames

will burst forth, And must not men then watch? II. Traditions of Scripture Doctrines.

Love to God. "O children and grandchildren! love God, and ing his name, he goes farther and farther from us."

Prayer. "O children and grandchildren! pray to God constantly by day and by night."

Repentance and Prayer. "O children and grandchildren! if we repent of our sins, and cease to do evil, restraining our passions, and pray to God, he will have mercy upon us again. If God does not have mercy on us, there is He existed in ancient time at the beginning of the no other one that can. He who saves us is the only Arrive at heaven;

"The righteous persons, the righteous, for God."

Against Idolatry.

"O children and grandchildren! do not worship idols or priests. If you worship them, you obtain no advantage thereby, while you increase your sins exceedingly.

Honor to Parents.

"O children and grandchildren! respect and reverence your mother and father; for when you were Wicked persons, the mastrious persons small, they did not suffer so much as a musquetoe to Go to hell." of cents will be made. Postage to be paid by subscribers.

Agents who receive and pay for eight or more copies, a discount may have every variety of suffering that now exsists, rather than that the world should be burned up; bite you. To sin against your parents, is a heinous Love to others.

"O children and grandchildren! love each other, and be merciful to each other as brethren. Quarrel not; for you are all friends and relatives, descended from the same race. Let there be no envyings or divisions among you; for you are of one stream and one country; therefore let all enmity be done away from among you."
"O children and grandchildren! live in peace

other, God will not love us; but if we love one another, God will look down upon us with joy.' Against Murder.

"O children and grandchildren! do not take the life of man. If you kill, you must bear your sin.—
In the next world you will be killed in return." Against Robbery.

"O children and grandchildren! do not foreibly take the property of another. Observe, my children, that robbers quickly become slaves. Should you even be a slave, good remains; but there is no calling on God in hell."

Against Theft.

"O children and grandchildren! do not steal the goods of another; for the owner worked for them until he sweat. Thieves will have to repay.

Against Adultery and Fornication. " O children and grandchildren! do not commit adultery or fornication with the child or wife of another, female or male; for the rightcous one looks down from above, and these things are exposed to The men of ancient times had perverse ears, him. Those that do thus will go to hell."

Against Polygamy. "O children and grandchildren! if you have one wife, lust not after another female or male ; for God, at the beginning, created only two,"

Against Lying and Deception. "O children and grandchildren! do not speak

alsehood. What you do not know, do not speak .-Liars shall have their tongues cut out."
"O children and grandchildren! do not use de-

ceitful language, but speak the words of truth only. The righteous one in heaven knows every thing that is said." Against Swearing.

"O children and grandchildren! do not curse, or On giving Alms.

Doing good to all men. "O children and grandchildren! according to your

others will make like returns to you." Against Idleness. O children and grandchildren! while in this state

here on earth, labor diligently, that you may not with Karen ideas in relation to calling God Yu-wah. become slaves; and, when persons visit you, have lood and drink to give them."

Against Covetousness.

"O children and grandchildren! do not covet the things of others, nor desire to accumulate property but work, according to your ability, and covet

Against Intemperance. "O children and grandchildren! do not be guilty In the beginning it poisoned to death our father and of excess in eating and drinking. Be not intemper-tine tree of death came by woman, [mother; ate, but take that which is proper only." {mother; ate, but take that which is proper only."

> Obedience to Kings. "O children and grandchildren! obey the orders of kings; for kings, in former times, obeyed the commands of God. If we do not obey them, they will kill us."

Against earthly mindedness. "O children and grandchildren! do not covet the

good things of this world; for when you die, you cannot carry away the things that are on earth. be great men, and possess authority. Great men will be happiness. sin exceedingly, and when they die, go to hell." Against Anger.

"O children and grandchildren! never get angry was a rib of man; therefore woman ought to obey If we are angry with others, God is angry with us The righteous one looks down from heaven upon us The person who looks on the great and small, the vile and the wicked, children and youth, without anger, and gives them food and drink, he shall be established unchangeably."

On Forbearance and Humility.

"O children and grandchildren! though a person persecute you with deceit, anger and revenge, tho he strike you, thump you, beat you, do not return him evil. If you return evil, you derive no advantage thereby. Then with the heart forbear, and speak to him respectful words; by doing thus you

"The man who without anger endures all with humility, shall be established unchangeably, for by doing thus the advantages of meritorious qualities

On love to enemies.

"O children and grandchildren! if a person in ures you, let him do what he wishes, and bear all the sufferings he brings upon you with humility. If never so much as mention his name; for by speak an enemy persecute you, love him with the heart. On account of our having sinned against God from the beginning, we ought to suffer.

How to act when one cherk is struck.

Rewards and Punishments.

Good persons, the good, Go to heaven : Above all that, that is happiness here, Far greater happiness remains.' "Unrighteous persons, the unrighteous, At death, go to hell; Lascivious persons, the lascivious,

III. Traditions concerning themselves as a Nation.

A Nation of Wanderers. No proof need be brought that the Jews were the chosen people of God, but were cursed for their dis-obedience, and that hereafter God will again show The sufferer of ancient times, bad men persecuted, them favor as at the beginning; and this is exactly the belief of the Karens concerning themselves.

" O children, and grandchildren! formerly God loved the Karen nation above all others, but they transgressed his commands, and in consequence of with each other. God from heaven observes us, and their transgressions we suffer as at present. Bewe are manifest to him. If we do not love each cause God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us, above others. God will yet save us again; it is on account of our listening to the language of Satan, that we thus suffer."

" The Karens were created by God, And God gave them commands; The Karens were cursed by God, And they have no happiness to the present time; When God went away, he gave commands, But not an individual obeyed them."

Tskay, mentioned in the following fragment, was one of the virtuous ancients, but nothing further Yu-wah were subjected. than his name is known.

'In ancient times men ate from the branch of heaven; They ate in ancient times, plucking from the branch

of heaven; They ate of the branch of heaven, they ate of the branch of heaven : Now we have no great men; The great men of ancient times were great men indeed;

The great men of ancient times were great men truly; The children must eat, but they cannot eat like Tskay. And thereby we have to suffer; The men of ancient times had ears of barbarians,

And we have suffering thereby." In the first and third lines of the following couplets, the degraded state of the Karens is intended to be represented, and in the second and fourth, the salvation which God will procure for them.

" The worm eats the branch of the Pyen tree, The great Sun descending will buy (us); The worm lives in the branch of the Pyen tree, The great Sun descending will entreat (us)."

Jehovah. There can scarcely be a rational doubt that the Yu-wah of the Karens is the Jehovah of the He-

It is conceded that the true pronunciation of the use imprecations, and do not scold. If you curse, or use imprecations, they will return on yourselves." it varied widely from the manner in which it is read You call yourselves the sons of Yu-wah; at present, is manifest from the manner in which "O children and grandchildren! give food and the name is represented by Grc k writers, who wrote drink to the poor; and, by so doing, you will obtain the word IAG. With the present Masoretic pointmercy yourselves." ing, the word is read Ye-ho-wah, and dropping the die syllable as Bishops Hare and Lowth both do,

we have Yu-wah at once. If the identity of the names need further confirmation, we have it in the corresponding custom of the Jews and the Karens, in not pronouncing the name. It is well known that the Jews bad a superstitious notion that it was sinful to pronounce the proper name Jehovah, which corresponds precisely

"O my children and grand-children! call not God Yu-wah; by calling him Yu-wah, he will never return to us." "God created us in ancient time,

And has a perfect knowledge of all things : Call him not Yu-wah, but call him great ancestor ; When persons call his name, he hears."

It is said of the dispersed Israelites, in Hosea, ch. 10, ver. 3, "they shall say, We have no king, be-cause we feared not the Lord." And strikingly in or six cubits long, and five or six feet broad, and accordance with this prophecy, the Karens say,

They are Expecting to be restored to a glorious City, in correspondence with the belief of the Jews.

"O children and grandchildren! the Karen will "O children and grandchildren! do not desire to king will yet appear, and when he arrives there "Good persons, the good,

Shall go to the silver town, the silver city; Righteous persons, the righteous, Shall go to the new town, the new city; Persons that believe their father and mother, Shall enjoy the golden palace." The Karens believe that when they obtain

king, he will be the sole monarch of the world, and that every one will be happy. Rich and poor will not exist, much in accordance with the scriptural representation of the return of the Jews, "When the Karen king arrives.

There will be only one monarch : When the Karen king comes, Then will be neither rich nor poor When the Karen king shall arrive. Then will be neither rich man nor poor : When the Karen king shall come, Rich and poor will not exist." They believe when the Karen king comes, the

beasts will be at peace, and cease to bite and devour one another, in accordance with the scripture view of the Millennium. " When the Karen king arrives,

Every thing will be happy; When the Karen king arrives, The beasts will be happy; When Karens have a king, Lions and leopards will lose their savageness." The Hto-thu is a tyrannical bird; but the Hto-

"O children and grandchildren! if a person strike tachment to his adherents, and the Karens mean to du, on the contrary, is a bird that manifests atyou on the face, he does not strike you on the face ; say in the fragment below, that other kings do not he only strikes on the floor. Therefore, if a person love their subjects, but that the Karen king will strike you on the cheek, give him the other to love his subjects.

The king of the H'to thus does not love his subjects, Every king of the H'to thus does not love his subjects; The illo-klu has great love for his adherents, The voice of the Hto-klu is melodious."

According to the present tradition, the Karens, when they dwelt on the Salwen river, murdered a stranger by cutting off his head. This individual, they have singularly enough, in a modern song, associated with their Saviour, who is to bring them to their promised land; and still more singularly, if they be Jews, it is remarkably applicable to them, and our Lord who was put to death.

"Kay-kay-na was a persecuted sufferer; When the sufferer arrives, he will reveal the head city; They persecuted the sufferer exceedingly, But when the sufferer arrives, the excellent city will

be revealed." "The sufferer of ancient times, wicked men persecuted, But now the sufferer is possessed of great power. Persecute not a sufferer, For the feet of a sufferer are near :

Call not a sufferer by that name, For the feet of a sufferer are near; When the sufferer comes, the land will be happy as the murmur of the breeze." . When the sufferer comes, All men will be happy;

When the sufferer comes with happiness to the country.
It will be happiness like that of monarchs." Freedom from Idolatry. The identity of the Karens with the Jews, is

seen in their adherence to the worship of Jehovah, subject to persecution in the midst of idolatrous na-In the following fragment, striking the ornament. worn in the lobes of the ear, is a figurative mode of

expressing the persecutions to which the disciples of "Yu-wah created the earth; Can you become the disciples of Yu-wah? Yu.wah created and established the earth; will you become the disciples of Yu-wah? The ungodly live apart, They live regardless of religion.

Why do they strike Yu-wah's left car.drop, And say Yu-wah is dead? Why do you strike Yu-wah's left ear ornament, And say Yu-wah does not know? Yu-wah will return with the Sesamy blossom; Prepare for Yu-was a seat."

The following is a fragment obtained from a Siamese Karen. 'At the appointed season, our fathers' Yu-wah will'

return; Though the flowers fade, they bloom again; At the appointed year, our fathers' Yu-wah will return, Though the flowers wither, they blossom again; That Yu-wah may bring the mountain height, Let us pray, both small and great. That Yu-wah may establish the mountain height, O matrons, let us pray.

That Yu-wah may prepare the mountain summit, Friends and relations, let us pray. A great mountain is placed in the crossing ; Can you go and worship Yu-wah? A great mountain is placed in the ford ; Are you able to go and worship Yu-wah? How often have you prayed to Yu.wah? You call yourselves the children of Yu-wah ;

How many times have you prayed to Yu-wah?" From the foregoing, I am constrained to believe the Karens to be the descendants of the Hebrews .-Look at them, sir; is not the Jew written in their countenance?

Though some conform to the manners of the people around them, and pluck out their beards. many, like the Jews, suffer it to grow; and the old

man says to his children,—
"O children and grandchildren! a man without a beard is of the race of women, but a man with a

beard belongs to the race of ancient kings," Then again, sir, look at their dress. Jahn says of the dress worn by the Hebrews, " The tunic, which at first only covered the body, was afterwards extended round the neck, and was supplied with short sleeves. At first it set close to the body, but was afterwards made loose and flowing."* This is precisely the garment of the Karen men at present, but bears no resemblance to the dress of the nations around them. "The upper garment," continues Jahn, "was a piece of cloth of different sizes, five was wrapped round the body. When the weather "O children and grandchildren! because the Karens transgressed the commands of God, they have the shoulders, than by being wrapped round the hody. Frequently this garment was hung over the left shoulder, where it accordingly hung lengthwise, partly over the back, and partly over the breast, and was fastened by the two corners under the right cheek. While it answered the purpose of "O children and grandchildren! the Karen will yet dwell in the golden palace. If we do well, the existence of other kings is at an end. The Karen selves wholly in this garment at night." This is a literal description of the upper garment worn by the Karens, of the uses to which it is applied, and of the manner in which it is worn, except that it is

not fastened under the right cheek. " As far back as the time of Moses, we find that clothes were embroidered, sometimes with colored thread of cotton and linen."! In this way the tunic of the Karen men is embroidered in weaving, and

of the Karen women with a needle. Many other coincidences of a minor character are in my mind, but here is surely enough to chal-lenge belief. Their poetry is decidedly Hebrew, as I am prepared to prove; and they have what they call the "old mother's book" existing in their memories, which many suppose to be a Thum-bonggyn, which their fathers used; but I find, on minute inquiry, that it is the names of their ancestors, and doubt not but when it is all found, it will be the genealogy of the Karens to their Israelitish fathers. Yes, sir, these people whom you have so often seen at your feet, are doubtless the lineal descendants of Abraham, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." These are the "people terrible from their beginning hitherto; a nation meted out and trodden down," but to whom God says, "The ons of them that afflicted thee shall come bending unto thee; and all they that despised hee shall bow themselves down at the soles of thy feet." These are the men whom the heathen around have shot down like beasts of the forest; but amid all, they sang,

At the appointed season, our fathers' Jehevah will

Though the flowers fade, they bloom again: * Biblical Archwology, § 120. + Bib. Arch. § 122 6 A spelling-book. t Bib. Arch. § 119.

Though the flowers wither, they blossom again."

the earth be made to bring forth in one day? Shall struction to their thrones. a nation be born at once? For as soon as Zion travailed, she brought forth her children."

longer do they sing at the graves of elders the songs longer sings in hope,

"The bamboo will die, and the sesamy blossom;" but despondingly,

" Belief in mother is fiaished, Believe now a bamboo or tree; Yet mother gave food to my infant lips, Mother must be believed a little."

cord of their traditions. The commands were givwas sung at the funerals of their old men; but both practices have, during the present generation, fallen into great disuse, and nothing but mere fragenter some of the religions around them-"a bamboo or tree."

ages, that teachers would be sent among them, to paramount to all other considerations. teach the true religion, as will appear from the following fragment.

"The children and grand-children had obstinate ears, The parents taught, but they loarned not; The children and grand-children had crooked ears, The parents taught, but they attended not; When the teacher arrives and teaches them, If they believe not, they will be destroyed; When the teacher arrives and teaches you, If you believe not, you will be atterly destroyed."

But sir, I must close this, to me, most intensely in teresting subject, for the still more intensely interesting work, of saying to this people, "Thy God reign-FRANCIS MASON.

From the N. Y. Observer. FOREIGN CONSPIRACY AGAINST THE LIBERTY OF THE UNITED STATES. NO. V.

What I have advanced in my previous numbers, may have convinced my readers that there is good reason for believing that the despots of Europe are attempting, by the spread of Popery in this country, to subvert its free institutions; yet many may think that there are so many counteracting causes in the constitution of our society, that this effort to bind us with with the cast-off chains of the bigotry and superstition of Europe cannot meet with success. I will, therefore, in the present number, consider some of the points in our political system of which advantage has already been taken to attack us, by the wily ene nies of our liberties.

It is a beautiful feature in our constitution, that every man is left to worship God according to the his own conscience, that the church is separated from the state, and that equal protection is granted to all creeds. In thus tolerating all sects, we have admitted to equal protection not only those rects whose religious faith and practice support the principles on which the free toleration of all is founded, but also that unique, that solitary sect, the Catholic, which builds and supports its system on the destruction of all toleration. Yes, the Catholic is permitted to work in the light of Protestant toleration, to mature his plans, and to execute his designs to extinguish that light and destroy the hands that hold it. It is no refutation of the charge of mtolerance here made against Catholics, as a sect, to show that small bodies of them, under peculiar circumstances, have been tolerant, or that in this country, where they have always been a small minority, they make high professions of ardent love for the republican, tolerant institutions of our governmen No one can be deseived by evidence so partial and circumscribed, while the blood of the persecuted for opinion's sake, stains with the deepest tinge every page of the history of that church, aye, even while it is still wet upon the dungeon floors of Italy; while the intolerant and anti-republican principles of Popery are now weekly thundered from the Vatican, and echoed in our cars by almost every arrival

Let me not be charge! with accusing the Catholies of the United States with intolerance. They are too small a body as yet, fully to act out their principles, and their present conduct does not affect the general question in any way, unless it may be to prove that they are not genuine and consistent Catholies. The conduct of a small insulated body, under the restraints of the society around it, is of no weight in deciding the character of the sect, while there are nations of the same infallible faith acting out its legitimate principles uncontrolled, and produeing fruits by which all may discern, without danger of mistake, the true nature of the tree. If Popery is tolerant, let us see Italy, and Austria, and Spain, and Portugal open their doors to the teachers of the Protestant faith; let these countries grant to Protestant missionaries, as freely as we grant to Catholics, leave to disseminate their doctrines thro' all classes in their dominious. Then may Popery speak of toleration, then may we believe that it has ed, that the christian book "merely contained t felt the influence of the spirit of the age and has reformed; but then it will not be Popery, for popery never changes; it is infallibly the same, infalli-

from Europe.

bly intolerant. The conspirators against our liberties who ha been admitted from abroad through the liberality of our institutions, are now organized in every part of the country; they are all subordinates, standing in regular steps of slave and master, from the most abject dolt that obeys the commands of his priest, up to the great master-slave Metternich, who commands and obeys his illustrious master the Empe- for the word of God increased, so that I could nevror. They report from one to another, like the sub- er pass a hamlet without being importuned by the officers of an army, up to the Commander in Chief people to impart to them the knowledge of divine at Vienna, (not the Pope, for he is but a subo. - things. In the wide excursion which I took, I daily ate of Austria.* There is a similar organization

· Lest the charge often made in these numbers should see n gratuitous, of the Pope being the creature of Austria, and entirely subservient to the imperi-al cabinet, it may be as well to state that the writer was in Rome during the deliberations of the Conclave, respecting the election of the present Pontiff. It was interesting to him to hear the speculations of the Ital ians on the probability of this or that cardinal's elec. tion. Couriers were daily arriving from the various despatie powers, and intrigues were rife in the antichambers of the Quirinal palace; now it was said that Spain would carry her candidate, now Italy, and now Austria, and when Cardinal Capellani was proclaimed Pope, the universal cry, mixed too with low-mut tered curses, was that Austria has succeeded. The new pope had scarcely chosen his title of Gregory

whole Catholic church is thus prepared to throw weight of power, of wealth, into the hands of Aus And their fathers' Jehovah has returned. The tria, or any Holy Alliance of despots, who may be history of modern missions has no parallel with the persuaded to embark for safety of their dynasties, it success that has attended the annunciation of the the crusade against the liberties of a country which gospel among the Karens. 'Who hath heard such by its simple existence in opposition to their theory a thing? Who hath seen such a thing? Shall of legitimate power, is working revolution and de-

Now, to this dangerous conspiracy what have we to oppose in the discipline of Protestant sects? How You ask, Do they value their traditions? No, ever well organized, each according to its own mansir. The father no longer gathers his children ner, these different sects may be, there is not one of around the forest fire at even-tide, and teaches them them that can possibly derive strength thro' its orthe commands he received from his ancestors; no ganization from foreign sects of the same name. Nor is this a matter of regret; it is right that their fathers sung. Nothing now remains of the should be so; no nation can be truly independent poems, that could not be repeated in less than two where it is otherwise. Foreign influence then canor three days; nothing but a few disconnected not find its way into the country, through any of gleanings, the last gleanings of days, just sufficient to recognize the fiding landscape. The son no this respect Catholics stand alone. They are already the most powerful and dangerous sect in the country, for they are not confined in their schemes and means like other sects, to our own borders, but they work with the minds and the funds of all des-

potic Europe.

And not only are each of the Protestant seets dehaving no common bond of union among themselves, It can scarcely be necessary to add in answer to so far as political action is concerned. The mutual your inquiry, that the Karens have no written re- jealousies of the different sects have hitherto prevented this, and it is a weakness boasted by Catholics, en from father to son, and the traditional poetry and of which advantage is and ever will be taken while the unnatural estrangement lasts. Catholics have boasted that they can play off one sect against en into great disuse, and nothing but mere frag-ments are remembered. Faith in the religion of their the contending parties, the pliable conscience of the ancestors is failing them, and they are waiting to jesuit enables him to throw the weight of his influ ence on eitheir side as his interest may be, the command of his superiors, and the alleged good of the They have however, had a strong confidence, for church, (that is the power of the priesthood,) being

> This pliability of conscience, so advantageous uilding up any system of oppression, religious or tory alliances. In Europe popery supports the most high handed despotism, lends its thunders to awe the people into the most abject obedience, and mainitself with the democracy of the land, it is loudest American Patriots! it is first to scent out oppressare safe, with such guardians of our rights, we may

sleep on in peace! Another weak point in our system is our laws encouraging emigration, and affording facilities to naturalization. In the early state of the country liberality in these points was thought to be of ad-Most of them are too ignorant to act at all for we rely, in simplicity of faith, upon Christ alone for and overselling competitor. Priests have ruled them at home by Divine rightlearn nor appreciate their exemption from any such and the power of God. usurpation of priestly power in this countr., and they are implicitly at the beck of their spiritual the fervor of your piety.

guides. They live surrounded by freedom, yet liberty of conscience, right of private judgment, whether in religion or politics, are as effectually excluded by the priests, as if the code of Austria already ruled the land. They form a body of men whose habits of action, (for I cannot say thought,) are oppose to the principles of our free institutions, for they ar not accessible to the reasonings of the press, they cannot and do not think for themselves.

Every unlettered Catholic emigrant, therefore, that comes into the country, is adding to the mass the creatures of yesterday be admitted to a knowlof ignorance which it will be difficult to reach by any liberal instruction, and however honest (and I have no doubt most of them are so,) yet from the nature of things they are but obedient instruments in the hands of their more knowing leaders, to accomplish the designs of their foreign masters. Republican education, were it allowed freely to come n contact with their minds, would doubtless soon furnish a remedy for an evil for which, in the exist ing state of things, we have no cure. It is but to continue for a few years the sort of emigration that is now daily pouring in its thousands from Europe, the mercy of a body of foreigners, and held completeed, first to upset the regulations of the household, scattered abroad over the whole word of God. and then to turn their host and his family out of

BRUTUS. How to Commend the Gospel to Attention. When M. Gutzlaff, in his third voyage to China, went on shore for the first time at a particular place. the people were distrustful, and some of them hintdoctrines of the western barbarians, which w quite at variance with the tenets of the Chinese sages." Mr. G. did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. The man was affected by this unexpected kindness, and turning towards Mr. G. said, "Judging from your actions, your doctrines must be excellent; I beseech you to give me some of your books; though I my-

self cannot read, I have children who can. "From this moment," says Mr. G. "the demand things. In the wide excursion which I took, I daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives was to give them a book, which as a precious relic, was treasured up and kept for the perusal of all their acquaintance and friends.

The Rev. J. L. Dagg has been appointed principal and Professor of Theology, in the Hadd Institution. - Chr. Gaz.

XVI., and passed through the ceremonies of coronation, before the revolution in his states, gave him the opportunity of calling in Austria to take possession of the Patrimony of St. Peter, which his own troops could not keep for an hour, and at this moment Austrian soldiers hold the Roman Legions in subjection to the abinet of Vienna. Is not the Pope a creature of Aus-

the Gospel. An Address delivered in the Baptist evening of June 29, 1834, to Grover S. Coinstock, William Dean. Justus H. Vinton, Hosea Howard, and Sewall M. Osgood, with their wives, and Miss Ann P. Gardner; on the occasion of their departure as Missionaries to the heathen. By Francis Wayland, President of Brown University. Published by the board of Managers of the Baptist General Convention.

This address is every way worthy of its author, the occasion of its delivery, and the topics under disin these words, "success may be expected in proportion to the amount of labor exclusively devoted to this object," and the whole of the second which is, "success in this work, will be in proportion to your piety." We add only our wish, that every christian could or would procure and study attentively the whole address.

"Nor is it enough that you be laborious : your enough to occupy all your time and all your talents, tance. You go not abroad to be linguists, nor lexicographers, no: botanists, nor philosophers, nor statesmen, nor politicians,—but ambassadors of trust, found the Christ to Burmah. Remember, we always expect Presbyterian. an ambassador to keep entirely aloof from all entanglement with the affairs of the party to which he is sent, and devote himself exclusively to the interests of the party by which he is commissioned. do not say that these inquiries are not important; I only say they are not your duty. You, like Nehemiah, are doing a great work, and you cannot come lown. Who does not admire the sublime simplicity of purpose which distinguished Howard from all other men, who, in later times, have visited Rome? political, presents us with strangely contradic- He went there to alleviate distress, and to speak comfort to the mourner; and, without casting a look upon all the gorgeous remains of ancient magnificence and classic beauty, he sought out nothing but tains at the top of its creed, the indissoluble union of the recesses of dungeons; he mingled in no society church and state, while in this country where it is but that of the despairing captive. Paul visited yet feeling its way, (O! how consistent!) it has allied Rome, in the meridian of her splender, and Athens. in the still unchanged fascination of her loveliness in its denunciations of tyranny, the tyranny of but we hear from him no single allusion to any one of the forms, either of sublimity or beauty, that ion, sees afar off the machination of American Prot-estants to unite church and state! and puts itse! were around him. In Rome, he preached justifica-tion by faith in Christ Jesus, and, in Athens, repenorth the most zealous guardian of civil and religious tance and the final judgment; and he left every liberty! With such sentinels, surely our liberties thing else to those who were living for less important objects. O that the mantle of Howard and of Paul might fall upon us who come after them!

Here let me add, I fear that we are liable to error at the present day, upon this subject. Good men have sometimes thought, that by engaging in various pursuits, and uniting in various associations, in vantage, as it promoted the cultivation of our wild themseves perhaps innocent, they might acquire an lands, but the dangers which now threaten our free influence which they might consecrate to the cause advantages of this character. The great body of their ministerial character might be sustained and they may be to the country which protects them, that God himself is not able to uphold his own cause? fancy in the principles and habits of our institutions. never so strong as when, cut off from all other aid, will eventually out-grow his trickish, underselling, themselves, and expect to be guided wholly by ot - success. We are never so weak, as when, forsakers. These others are of course their priests. - ing him, we seek to sustain ourselves by leaning upon any thing created. Although it be to the Jews a course of all sin is to increase in its progress, he their ignorant minds cannot ordinar ly be emanci-stumbling block, and to the Greeks foolishness, yet pated from their habitual subjection, they will not Christ crucified, is still both the wisdom of God,

2. Success in this work, will be in proportion to

will be converted unto God, because God himself ces traced back to this source? May not their conhas promised it, I do just as much believe that it will stantly witnessing the devious course pursued by be converted precisely in the way that he has predetermined; and that all the labor of the whole created universe, expended in any other way, will be utterly ineffectual. God has formed his plan for the whole of this transaction; and we can succeed in no other manner, than as we labor precisely according to that plan. But, how, you will ask, shall

edge of the counsels of eternity? The word of God has, I think, answered this question. It teaches us that the influences of that Spirit which searcheth all things, shall, in a special manner, dwell in the heart, and direct the conduct of him who maintains a life of fervent, consistent, devout, and self-denying piety. This doctrine I suppose to be taught in such passages as these .-The fear of the Lord is the beginning of wisdom; a good understanding have all they who keep his commandments. What man is he that feareth the Lord, him shall he lead in the way that he shall and our institutions, for aught that I can see, are at choose. The secret of the Lord is with them that fear him, and he will show them his covenant. If a ly under the control of a foreign power. We may man love me, he will keep my words; and my Fathen have reason to say that we are the dopes of ther will love him, and we will come unto him, and our own hospitality; we have sheltered in our own make our abode with him. If ye abide in me, and well provided house a needy body of strangers, who, my words abide in you, ye shall ask what ye will, well filled with our cheer, are encouraged by the and it shall be done unto you. I only mention these unaccustomed familiarity with which they are treat- as a specimen of a very large class of passages general import of them all, I understand to be this: God has pledged himself to guide us by his counsel, in all our efforts for the promotion of his cause, just so far as we surrender up our own wills, and in simplicity and godly sincerity, desire to do his will, and nothing but his will. He deals with us, just as we deal with our fellow-men. We reveal our purposes to others, just in proportion to the degree of intimacy which subsists between us. With a casual acmaintance, we converse only on general subjects, while, to our intimate friends, we unbosom our whole soul. God treats us in the same way. Ye are my friends, saith the Saviour, if ye do whatsoever I command you. I have called you friends; for, whatsoever I have heard of my Father, I have hown unto you.

Every page in the history of benevolence, contains an illustration of this principle, in the government of God. Those plans for coing good, which have taken the deepest root, and whose fruit has been so abundantly for the healing of the nations, have never originated with men of unsanctified talent, nor has their commencement been greeted with the pomp and circumstance of the world's glory .-They were conceived in the bosoms of devout men, full of the Holy Ghost; they were ushered into being, amid the scorn of many, and the lukewarmness of more; they have attained to their present maturity, strictly by means of what, at the time, seemed crosses and disappointments, but which, in the retrospect, are now clearly seen to have been merciful dealings of God's providence, conferred in answer to special prayer, the blessed reward of devont and holy living. The pious founders of these holy enterprises were laboring in conformity to the his pleasure. The plans of the wisest of the men of this world, as we see in the political history of every country, though they be devised by ever so

whatever may seem powerful in extensiveness of ry to superintend all their work, to prevent imposi-Meeting House in Baldwin Place, Boston, on the combination, are, year after year, scattered into forgetfulness, like the dust of the summer threshing-

with the brightness of his coming.

marked out by Omniscience. This will be reveal- dity rises in market, after the contract was made, a cussion. No more need be said of it. The following ed to you in proportion to the degree of intimate less quantity is brought than the agreement, under extract from it embraces a part of his first proposition communion which you maintain with Christ .- the false pretext that crops had failed, or more ling in Christ and of his dwelling in you, you may sed? Is it uncommon to hear merchants remark,

Christ in Burmah

Camp Meeting near Nashville, Ten.—Our camp and that they are often deceived in this way? meeting, eight miles from this city, closed on this day week. During the progress of the exercises, he congregations were unusually large. Much atention was given to the preaching of the word .labour must be exclusive. It must be devoted in Christ ans were much engaged; but a dark cloud it falls below the price agreed upon, more is sent singleness of heart, to the conversion of souls to appeared to hang over the congregation, and the prived of foreign aid, they are weak collectively, in Christ. This work is surely of itself extensive work advanced slowly until nearly the close of the above it they cannot procure a supply, although the exercises, when Christians became much revived: and manifestly, no other can vie with it in impor- the influences of the Spirit were experienced by ma- ly disposing of it at another market, at the high ny happy souls; the unconverted were impressed; many inquired the way to Zion, and eleven, we trust, found the pearl of great price.—Cumberland engaged Mr.——to bring me such an article to-

> Peace Society .- The following res lutions were passed at the meeting of the Consociation of Tolland he has deceived me so many times. ounty, at Bolton, the 8th inst., and the 1st and 2d were passed at the meeting of the North Consociation of Hartford Co. held in E. Windsor, Sept. 18.—Conn. Observer.

1. That while the temporal evils of war seem a! most to defy calculation, we regard its agency in de stroying the souls of men, and its baneful influence on the spiritual interests of the world, as the most lament. able of all its results and as demanding the special attention of the Christian community.

2. That the prevalence among Christian nations o evangelical sentiments on the subject of Peace, is necessary to prepare the way for the universal triumph of the Gospel.

3. That we commend the cause to the Christian as worthy of a place among the benevolent enterprizes of the age, and recommend that ministers preach on the subject.

4. That this Consociation recommend to the minis ters within its limits the cause of Peace, and request their aid by uniting with the Conn. Peace Society, or subscribing for the Amer. Advocate of Peace.

For the Christian Secretary. THE SINS AND EVILS OF DECEPTION. No. III.

Many mechanics in the United States, are also merchants, and use the same deception, in disposing institutions from this source, more than ba'a ce all of Christ, or, at least establish a reputation, by which of the produce of their labor. If any thing can be said to palliate the deception practised by sellers, the emigrants to this country, are the hard working, supported. With the motive in such a case, I have great competition of the present day, and exceedmentally neglected poor of Catholic countries of nothing to do. The heart God judgeth. But, I ing smallness of the profits compared with former Europe, who have left a land where they were en- ask, is not this conduct a confession that the religion years, might be pleaded. But what species of deslaved, for one of freedom. However well disposed of Christ is not strong enough to stand alone, and ception cannot be justified upon similar principles? and adopts them as citizens, they are not fitted to act with judgment in the political affairs of their new to Egypt for help? Must the cause of God beg for country, like native citizens educated from their in-

> The evils of deception in come erciai trai to a young clerk are immeasurably great. As the soon learns to surpass his master in deceiful management with customers. From this he speedily learns to deceive and cheat his master. May not those flagrant acts of high handed larceny, which occasionally take place among the clerks in stores. banks, and other public offices, be in many instanthose, to whom they looked for example, serve to uproot the principles of integrity, which careful and pious parents had implanted at home, and lead directly to such fearful results?

> The deceptive arts practised by buyers are equally apparent. "It is naught, it is naught saith the buyer; but when he has gone his way he boasteth." This was penned by the most critical observer of

mankind the world has ever seen. Often is the upright, and honorable dealer, perplexed and wronged by the deceptive misrepresentations of the buyer. An article is presented to the buyer, superior of its kind. He examines it, knows it is put at a fair price, the quality of the commodity considered. Yet he unhesitatingly declares that the same article is in market, and can be purchased at a much lower price. At length the merchant wishing to secure his customer, and fearing the reputation of being undersold, disposes of the goods or a profit that would hardly pay for transportation. Who has not stood by the side of a merchant's counter, a spectator among the customers, and been pained at the dishonests arts, practiced by buyers, exhibiting great indifference to goods, which he wanted for immediate use, and intended to purchase, wanted for immediate use, and intended to purchase, that the seller might be induced to put the price so of our beloved brother E. T. Winter, of Hensker, who low as to overcome his indifference, and make a sacrifice on the article.

Who has not heard the intended purchaser of a farm, a lot of land, or a house, endeavour to deprecitized?" The discourse was appropriate. After maate its value in the public mind, by false, and de- king necessary preparation, we repaired to the pleasceitful misrepresentations? Often using language ant stream of water gently gliding along the narrow like this, that the property was amazingly overrated, channel that was at hand, and there we sang the like this, that the preperty was amazingly overrated, it would be a bad bargain at such a price; when he hymn, had resolved in his own mind to exceed it. Let not the selfish, and disingenuous buyer suppose, that such deception can long be practiced undetected. His character will eventually be known, and he considered by all the fraudulent, as a fair and lawful mark for their tricks and imposition.

What gross misrepresentations are often palmed upon the public, respecting the state of foreign markets. Are not our public prints often pressed into the service, and made to speak a fraudulent language, to subserve the cupidity of the wealthy importer

Who has not known the intended purchaser of stock, advertise his own? "It is naught, it is naught, saith the buyer, but when he has gone his way, then he boasteth.

The design of trade is to benefit both buyers and sellers, and might even be conducted upon such principles, from the wealthiest merchant in our arge cities, to small retailers in remote country villages. Yet throughout the whole commercial body and business-like meeting has no where been held by there is evidently a departure from the original honorable and honest principles of trade.

The deception which is practiced among mechanics, is principally with respect to their engagements. is a master-piece of its kind. We can only give some Urged by a desire to secure work, they engage of its introductory remarks, also the resolves alluded that certain articles shall be completed within a to, and the arguments in favor of them; which appear period specified, though knowing at the time, their conclusive beyond controversy. utter inability to meet their engagements. This is a hazardous course, and will probably result in loss of work. An employer who has been often disap-

At the appointed year, our fathers' Jehovah will re- among the Catholics of other countries, and the The moral conditions of success in the promulgation of great an amount of talent, and be supported by ed by their workmen, and that they find it necessa-

The arts of deception, without doubt can be pracfloor. To us, the reason seems obvious. They ticed more successfully among the dense mass of have nothing to do with God, and God will have human beings, congregated in our large cities; let nothing to do with them, except to consume them it not be supposed, however, that they are to be with the spirit of his mouth, and destroy them found only there. Are not the skirts of the agriculturist often stained with this foul sin? Does not If then, brethren, you desire to succeed in the the manufacturer, or the exporter complain, that work which you have undertaken, remember you when a contract is made for a certain quantity of must labor according to the plan which has been country produce at a specified time, if the commo-While you live so that you are conscious of dwel- was requisite for home consumption than was suppoe assured that you are advancing the cause of Jesus that if country produce is delivered in their absence they find it different in quantity and quality, than if it had been delivered to themselves personally;

> Do not the keepers of public houses, and boarding houses, often affirm, that if a contract is made with farmers for a certain article, to be delivered at a fixed price through the year, at the season when individuals who made the contract, are constantprice it then commands? How often are remarks morrow, but I make very little calculation for it, for f he can find a purchaser nearer home, or if he can. obtain a higher price, I have no doubt he will do so.

To be continued.

For the Christian Secretary. OBITUARY.

Died at Granby, Mass., Sept. 20, Mr. Jonathan asso, aged 78 years. He was born at Stafford, Ct., Feb. 1756, and resided in that town till within a few years of his death. In May 1781, he received baptism, and was among the number who were, the next year constituted the 1st Bap. chh. in that place. His mind was early directed to the ministry; but it was not till after a number of years had supsed, that he was enabled to overcome his (perhaps excessive) diffidence, and go forward in that amportant work. He was licenced by the church, and as they were destitute of a settled pastor, was invited to preach the gospel among them. With the exception of several intervals, he continued to supply them on the sabbath, about 20 years.

Near the close of this period, the church, which had now become very small, was, by the advice of an ecclesiastical council, dissolved. After this had taken place, Mr. P. united with the Baptist church in Wilbraham and Monson, of which he continued a member till his death. About the same time, the infirmities of age obliged him to retire from public

The necessity of furnishing an adequate support to the ministry, was not properly understood by the people with whom he labored. Little or no compensation was afforded him for his services. On this account, instead of giving himself wholly to the work, he was obliged to resort to secular employment, for the means of subsistence. This was a source of much regret to him, when reviewing the past events of his life. His own experience, he observed to the writer, had taught him the sad effect of such a course, on a minister, in limiting his attainments and usefulness; as well as its perniciousness to the people, who are thereby encouraged to neglect a duty which is of essential importance to their prosperity. His preaching was doctrinal, and affectionate, usually adapted rather to confirt and strengthen Christians, than to awaken the impeni-

Modest and retiring in his manners, he sought not for notoriety. To honor the Saviour and benefit his fellow men in the humble sphere which the providence of God had allotted to him, were objects of his highest desire. His piety was of a uniformcharacter. Its light shone clear and pure, and it continued to the end. As he advanced in old age, the closing up of his course on earth, and the scener beyond the grave, were subjects of habitual thought and frequent conversation. The contemplation of them was rendered joyful by the consolations of hope. He had examined his preparation. He felt that his time was near, and it was his desire to depart and be with the Lord. By the grace of God, ne had, as he humbly trusted, been enabled to look to the Lord Jesus for pardoning mercy. On his atoning blood and ever!asting righteousness, he had fastened his hope; and this hope was "as an anchor to his soul." His last moments were calm and peaceful. He has gone to his grave in a full age, 'as a shock of corn cometh in, in its season." "Bless ed are the dead who die in the Lord."

From the N. H. Bap. Register. Extract of a letter dated Hillsborough, Sept. 30, 1834.

Brother Worth .-Last Wednesday we met, according to previous intment, in the east part of the town, to attend divine worship, and to perform the precious ordinance

addressed us from that important question put to the administrator Philip, by the young convert, Eunuch: See, here is water, what doth hinder me to be bap-

" Salem's bright King, Jesus by name, In ancient time to Jordan came," &c.,

after which the blessing of heaven was implored, when four lovely youth were buried beneath the yield-ing wave, arising from which, and coming up out of the water, they went on their way rejoicing. Last Sabbath, I baptized another, making 38 that I have baptized in Hillsborough since last March. I have also baptized 68 in Washington since last May. These, together with two others that I have baptized, make in all, since last March, 1 8. Well may I inquire, What hath God wrought?" and with gratitude answer, "This is the Lord's doing, and is marvellous in our eyes." Pray for us, that the good work may con-Yours, in love, J. PEACOGK. tinue.

We are obliged to a respected friend in Boston, for a copy of the "Proceedings of the Young Men's Temperance Convention," of that state. A more spirited young men. Some of the resolves are of vital importance to the social interests of man; and their address

EXTRACTS FROM THE ADDRESS. Let us take warning by the sad fate of those who

take warning from the m our equals in age as are n of intoxication, and prepal Our fathers will soon we have closed their eyes to their places, and assur tion that relation which How shall we prepare ou trusts? We are full of the ing spirits, and impetuo of habit, and the dictates trol of conscience, are se the temptations that bes the flame that b'azes in Our success in life, in whether it be wealth, or

fulness,-must be earned only capital is health, inc Upon most of us no pair of property will descend We must, unaided, work own condition, our own the commencement of and opportunity of cor and resolutions, by assoc the good, and above a another?* Shall we be world by neglecting the holy enterprise of our ag tion in that moral reform dy enlightened many nat to exceed all that "eve heart of man conceived beholding the evils whi blessings which we wou unimpaired our bodies, e to guard our individual enjoyments, secure our everlasting life, -let us temperance and of inten ward, like the c ildren prophet, and "if Baal be We would also call ye the resolutions passed u

Resolved, That, in reg ing, there is an inconsis lation unworthy of the day; for, while we require to promote knowledge profligacy and vice forbid crimes, we license promotes the other; we the effect. And profess we receive into our tre license the surest mean our fellow-beings. Resolved, I hat as th

drink, is morally wrong sed nor tolerated by law Resolved, Therefore, of this Commonwealth their place other statutes the sale of urdent spirits Rosolved, That the will do all in their por tional means, to procure of this Commonwealth.

It is believed that ev setts, who is acquainted these laws, will be ready to our legislation. the principle that the and consumption of ard founded upon falsehood diction has been writte blood, and proclaimed a edness and wo, all over

He must have been to this subject, who has i "evil and only evil. crime, disease and deat inevitable results. Th has been most awfully conclusion drawn from whose judgment and e ignorance or interest, wrong.

This proposition we t

ing upon the License La

morally wrong, these li charter of human righ God himself has given efficiency from the aut delegated to the Legisla ized the Legislature people can delegate no tives which they themse people possess the right mission the practice of tainly! No man, and ever can have, the right fundamental principles tering fire-brands, arro kind ;-of poisoning the corrupting the morals, ing the happiness, shorte souls of their fellow-cre can there be found in the dertake to deny that t our License Laws, does are in fact without aut been rightfully enacted ties have no right to co for the general good, an authority. And shall st in defence of right, of welfare? We are confi of the citizens of Massa principles and noble sed habitants of a free and from their legislators, or effect in this departmen form. We call upon th voices so that their acci of legislation :- and to not granted, their ow work out their holy put is the right of petition ed, yours will be the ing your grievances, a those who now legislate

The friends of virus not claim the characte upon to combine their efforts to system. The to accomplish their put the power that is derive not the Unholy Alliane League? By confeder strength; we double in thies of companionshi resolutions, and we vas example.

Congregational church ber. In these churche are eighty pastors, and tate of religion in th mary is given :

· Revivals of religion in 21 towns. In these churches amounted to other churches were, it to each, on an average, ion, excommunication, amounted to 829—bei church. The addition but 1,095-about five to actual increase of all th

our equals in age as are now frequenting the haunts of intoxication, and preparing for future ruin.

Our fathers will soon fall asleep for ever! and when

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we have closed their eyes in death, we must enter into their places, and assume towards another genera-tion that relation which they now hold towards us.— How shall we prepare ourselves for these important trusts? We are full of the strong energies, and soar. ing spirits, and impetuous passions of youth: our habit, and the dictates of judgment, and the con-LECTURES IN VINDICATION OF BAPTIST trol of conscience, are scarcely sufficient to withstand the temptations that beset us; shall we add fuel to the flame that b'azes in our breasts?

Our success in life, in whatever form we crave it,whether it be wealth, or public trust, or fame, or uso fulness,-must be earned by our own exertions; our only capital is health, industry and sound principles. Upon most of us no patrimony of rank, of honor, or of property will descend with our fathers' benediction. We must, unaided, work out our own character, our own condition, our own destiny. Shall we, then, at the commencement of our career, neglect the means and opportunity of confirming our virtuous habits and resolutions, by association with the aged, the wise, the good, and above all by combination with one another?* Shall we begin our struggle through the world by neglecting the most glorious and the most holy enterprise of our age? by avoiding all participa-tion in that moral reform whose blessings have already enlightened many nations, and whose triumphs are to exceed all that "eye hath seen, or ear heard, or heart of man conceived?" God forbid! But let us all, beholding the evils which we would avoid, and the blessings which we would win, resolving to preserve to guard our individual interests, promote our social enjoyments, secure our political safety, and inherit prophet, and "if Baal be God, serve Him; but if the

the resolutions passed upon the License Laws. They ington, the other Hancock. are in the following words:

Resolved, That, in regard to the business of retailpromotes the other; we legalize the cause and punish the effect. And professing to be a christian people, we receive into our treasury the price for which we license the surest means of shutting heaven against our fellow-beings.

Resolved, I hat as the traffic in ardent spirits as a drink, is morally wrong, it ought to be neither licensed nor tolerated by law.

Resolved, Therefore, that the existing License Laws of this Commonwealth ought to be repealed, and in their place other statutes be enacted which shall make the sale of ardent spirits a penal offence.

Rosolved, That the members of this Convention

of this Commonwealth.

the principle that the public good demands the sale and consumption of ardent spirit. They are therefore ounded upon faischoods,—a faischood whose contra. vember 5th. diction has been written and recorded in letters of edness and wo, all over the world.

iclusion drawn from it by every man of intelligence

This proposition we take as the basis of our reasonefficiency from the authority which the people have delegated to the Legislature :- have the people author. ized the Legislature to license immorality? The kind ;-of poisoning the health, ruining the intellects, souls of their fellow-creatures. And what individual pretensions. And the conduct of the poor Protescan there be found in this whole land, who dares undertake to deny that the sale of ardent spirit under salt of their broth and a potatoe a day, in order to our License Laws, does all these? These laws, then, our License Laws, does all these? These laws, then, a little something to promote the cause of their Reare in fact without authority:—they could not have been rightfully enacted by the people ;-for communities have no right to commit suicide or morder; nor by the government, for the government is instituted for the general good, and possesses none but delegated authority. And shall such laws be allowed to remain in defence of right, of sound morals, of the general welfare! We are confident that the rising generation of the citizens of Massachusetts, filled with those pure principles and noble seatiments which become the inabitants of a free and Christian land, will'demand from their legislators, or will themselves, as legislators, effect in this department of legal abuse, a glorious reform. We call upon them, therefore, to lift up their voices so that their accents shall ring through the halls of legislation ;-and to resolve that if their prayer be not granted, their own hands shall, in those halls, work out their holy purpose. Yours, fellow-citizens is the right of petition :-- if your petitions be neglected, yours will be the right, and the duty, of redres. sing your grievances, as they ought to be redressed by those who now legislate for our Commonwealth.

*The friends of virtue, (and what young man will not claim the character of virtue's friend,) are called upon to combine their energies, and to reduce their efforts to system. The vicious are banding together to accomplish their purposes, and making use of all the power that is derived from confederation. Should not the Unholy Alliance be counteracted by a Holy League? By confederation we learn our aggregate strength; we double individual energy by the sympathies of companionship; we confirm our wavering resolutions, and we vastly increase the force of public

Congregational churches in Vermont, 210 in number. In these churches, says the Vermont Chronicle, are eighty pastors, and 42 stated supplies. Of the tate of religion in the churches, the following sum-

in 21 towns. In these towns, the additions to the churches amounted to 548. The additions to the 189 other churches were, in all, only 547-less than three to each, on an average. The removals, by dismiss. ion, excommunication, and death, in all the churches, amounted to 829—being more than three to each church. The additions to all these churches were but 1,095-about five to each, on an average. The actual increase of all the churches, after deducting the brother Eaton, on the same subject.

take warning from the mournful prospects of such of removals, was only 244-a little more than one to feet. We most cordially subscribe to the sentiments each church-24 less than the removals by death and of the resolution and its advocates. excommunication, and but a little more than one per cent. on the whole number of members at the beginning of the year.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 25, 1834.

PRINCIPLES. The Lecturer found it impracticable to embody both

livery of the one prepared, last Sabbath evening.

Comprehensive Commentary .- Roderick White, of this city, is agent for both editions of the above work.

We are thankful for the receipt of the Minutes of the Eastern Maine Association, held at Cherryfield. September 3d and 4th. Sermon by the Rev. James unimpaired our bodies, our intellects, and our morals, Gillpatrick, from John vii. 46. Churches, 48-haptized 302-total 3,200. The minutes indicate an active well directed enterprise in the cause of Christ. A temperance and of intemperance, and then come for resolution was adopted dividing the association by ward, like the c ildren of Israel to the call of their county lines, and preachers were appointed according. ly for each. Each body will hereafter take the name We would also call your attention particularly to of the county in which it is located, the one is Wash-

Maine Baptist Convention .- At the anniversary, ing, there is an inconsistency in our system of legis- held at Topsham, the sermon introductory was preachation unworthy of the spirt and intelligence of the ed by Rev. J. Merriam. Text, 2 Cor. ii. 15. Expento promote knowledge and virtue, we license schools ditures of the Board for the last year, was between of profiling and vice; while we build prisons and forbid crimes, we license that which fills the one and John Butler, President—Rev. William Grant and Rev. Josiah Houghton, Secretaries-Mr. Joseph Fogg,

> Board of Trustees .- Brn. Ballard, Merriam, Bab. cock, Powers, Bartlett, Bowen, Pilsbury, Seaver, Hall, Hawes, Gilpatrick, Bond, Wilson, and Haynes.

The subjects ordinarily acted upon by this and similar bodies, received due attention.

NEW YORK BAPTIST STATE CONVENTION. The 13th Anniversary of this Convention was held will do all in their power by judic ous and constitu- at Utica on the 15th and 16th of this month. Rev. tional means, to procure the desired reform in the laws Peter Ludlow, preached the introductory sermon from Ps. lavii. 2. Both the preachers previously appointed It is believed that every young man in Massachu.

etts, who is acquainted with the nature and effect of were absent. Rev. Lewis Leonard was unanimously these laws, will be ready to condemn them as a disgrace | chosen to the chair. Brethren E. Galusha and John to our legislation. They are avowedly based upon Blodgett, were appointed delegates to the Western

By the Report, it appears that twenty missionaries blood, and proclaimed aloud in the accents of wretch have been employed during the year, besides others He must have been totally without knowledge on indirectly. Forty feeble churches have been aided in this subject, who has not by this time learned, that supporting preaching. At the Tonawanda station "evil and only evil, and that continually," results which has been sustained, is a church of thirty mem. from the sale and use of ardent spirit; that poverty, crime, disease and death, in countless forms, are its inevitable results. The demonstration of this trath also kept up here for the native children. On this has been most awfully clear and certain; and the station has been expended \$1,113 50, of which \$400 ignorance or interest, is, that this traffic is morally the Home Mission, \$4,500 is paid, and the balance vers. If the picture is a true one, and we doubt not it

> By the Treasurer's report it appears that the amount fecting remarks :

"The acceptance of the Treasurer's report was moives which they themselves do not possess. Do the primitive sacrifices, and especially the great sacrifice people possess the right of tolerating by express per offered once for all. When he came to contrast our ission the practice of immorality? No, most cer- sacrifices with these, every hand was virtually on his tainly! No man, and no body of men, ever had, or mouth, and every mouth in the dust, with the exclaever can have, the right of trampling under foot the mation, Oh! let me say nothing more of sacrifices! fundamental principles of right and wrong; -of "scat. | what have I done? What have I done? From many tering fire brands, arrows and death" amongst man. eyes the tears flowed freely. He adverted also to the kind;—of poisoning the health, ruining the intellects. corrupting the morals, wasting the property, destroy- the midst of their oppressive taxation for the support ing the happiness, shortening the lives, and periling the of the establishment, as a humiliating lesson to our where shall such sacrifices be found among us ?"

The following resolution was offered by bro. Eaton,

of the Hamilton Institution : Resolved .- That we believe Home Missionary exertions are fully identified with foreign operations, and that the success of the latter in a great measure depends upon the success of the former; and further, bechurches to take an important and prominent station in the army of the saints for the subjugation of the world to the authority of Christ, we can not too ear. and sections, as follows : nestly press upon our brethren the necessity of renew. ed and much increased exertion, and that we regard the claims of the Am. Bap. H. M. Soc. as second importance to those of no other benevolent institu tion which demands the patronage of the denomination, and we earnestly solicit the churches with which we are connected, to coutribute liberally to its

In support of this resolution, the editor of the Re-

gister reports the remarks of the mover, as follows: "He supported it at great length, with weighty arguments, proving the identity of the home and foreign mission causes. The interests of Christians are all one, and indivisible. The great apostle had presented them under the striking figure of the human body; there were many members, but one body; so there spirit occupied the centre of the hunan system, the seat of life. This central power controlled its approximately admits of being spirit occupied the centre of the hunan system, the brought home individually, with convincing power, to relieve their wants. seat of life. This central power controlled its ener. every man's heart. gies, and sent its impulses to all the extremities. So is the Christian system; the Holy Spirit occupies the seat of life, and if there be healthful action, then its controlling energies will be felt in all the world, alike auth ority of the gospel. at home and abroad. The churches were the central SECTION I.—The internal evidence of Christianitypower in the Christian system of operations; and as the spirit of life was active here in prayer and faith and holy labor, the controlling impulses would be felt at the distant extremities. The home and foreign mission interests were like the two wheels of a chari Revivals of religion have occurred during the year ot; the equal revolutions of both were inseparably connected with its rapid progress; the retardation of SECTION II.—The external evidence one was immediately felt in the embarrassment of the other. The chariot of the gospel was borne, as it were, on the living wheels of these two great enterprises, and one can feel no obstruction which is not immediately felt by the other."

Brother William Colgate, of New York.

A resolution was passed, to raise \$10,000 in the coming year, for the Home Mission. The convention is to meet next year at Albany. The account of the meeting closes with the subjoined remarks :

"The convention adjourned in delightful harmony, after enjoying a session without a parallel for interest, in any anniversary that has preceded it. To pretend to tell brethren about it, is idle. It is impossible.— They should have been here to witness and enjoy it. No parade-no empty speech making-all was manly, and magnanimous, and kind, and courteous, and subjects named in preceding notices, in one lecture; and the inclemency of the weather prevented the de-

which she was a member; when a proof of the esteem tive congregation.

Notwithstanding our remarks to correspondents last week, we find occasion to speak again, and adopt, as our own the following fine spology, found in the

dervalue their favors ; butthere are more things in a

AMERICAN ADVOCATE OF PEACE .- The second num. and fully sustains any anticipations which may have most prominent feature. It acknowledges the benevobeen raised in the minds of those who have read the first number. It is to be hoped this Advocate will and surrounding them with the materials or means of find many readers, and carry conviction far and wide, growing and rising in physical, intellectual, and moral that war may be avoided, and national justice be more strength. The great object of lyceums is, to call into that war may be avoided, and national justice be more exercise those faculties, and into use those materials, effectually obtained by peaceful means. Contents of so abundantly furnished by the wisdom and goodness number 2.

I. Influence of War upon domestic life, by Rev. Thomas C. Upham, Professor in Bowdoin College.

II. War as a means of International Justice, by Francis Fellowes, Esq. Hartford.

III. Remarks on the Political Condition and Prosects of Europe, by the Editor. IV. Report of the Connecticut Peace Society, by Rev. Thomas H. Gallaudet, Secretary.

V. Critical Notices, by the Editor. . Cox on Quakerism. 2. Abbott's corner stone.-Cock-fighting and War. 3. Cogswell's Millenium .- Important Suggestion.

In'elligence,

2. Sixth Annual Report of the American Peace Society.

3. Resolutions of Maine General Conference.

4. Chinese Repository. Worcester's Solemn Review.

6. Society of Christian Morals in France.

Picture of slavery in the U. States of America Middletown, Con. Edwin Hant, 1834 . 16 mo. pp.

This picture is drawn by George Bourne, well was paid by government. Of the \$6,000 pledged to known as the friend of his species, and a terror to sla. for diffusing the science among all classes of the comvor of, or indifferent to the practices of slave-holding,

> Counsels to Young Men on Modern Infidelity, and the Evidences of Christianity. By John Morison, D. D. author of an "Exposition of the Book of Psalms," etc. "The Bible is indeed amongst books what the diamond is among precious stones."—Robert Boyle. 16 mo. pp. 237. Boston, James Loring, 132 Washington street, 1834.

The inquiry often falls upon our ear, "What author has written a book expressly designed to establish the truth of revealed religion, and what can I read which will best enable me to withstand or refute the arguments of modern infidels, by which I am constantly of the resolution. assailed ?"

We answer, without hesitation, buy the work, the title of which is at the head of this article. The whole work can be read in a few hours; and by the manner in which the subject is treated, no less than the style leving that God graciously designs the American and size of the book, is eminently fitted for individual and family reading. It is divided into parts, chapters,

PART I .- A Portraiture of Modern Scepticism.

Introductory remarks. CHAP. I .- The views of Sceptics respecting the mo-

al character of God. II. Infidels profess to hold the doctrine of the divine existence, but neglect all religious worship. III. A brief survey of the character of that morali-

which infidelity inculcates and displays.

IV. The practical effects of infidelity.

V. A contrasted view of infidelity and Christiani-

VI. An affectionate appeal to those who have been entangled in the snares of Infidelity. PAR f. II .- The truth and excellence of Christianity.

I. The comparative credit due to the conclusions f Sceptics and christians.
II The evidence of Christianity admits of being

III. A brief survey of those branches of evidence

1. The moral character of its great founder.

2. The sublimity of its diction. 3. The high standard of its morality.

4. The coincidence of Chr stianity with the character of God, and the actual condition of man.

2. The resurrection of Christianity. 3. Prophecy and social benefits conferred on ma

4. Tehristianity. IV. On the uncorrupted transmission of the sacred

V. On the Inspiration of the Holy Scriptures. VI. Popular objections to the full inspiration of the Holy Scriptures. Conclusion.

We give this prominence to the book because it is may hereby pretty well understand the nature of the from Quebec to Portland. work, and this we want our readers to understand, to induce them to procure and read it. Perhaps nothing can be found better adapted to factory villages. where foreigners are too often busy in their attempts G. F. Davis, Mr. John P. Flagg, to Miss Hannah P. to undermine the bible and its religion, in the minds Merrow. of the young. Now is the time of year for evening reading, and this one little book may do infinite good to souls, as well as benefit public morals, if extensive-

Lecture V.—The Origin and History of the Baptist

Lecture V.—The Origin and History of the Baptist

Denomination,—to-morrow evening in the Baptist

In biographical notice of the widow Martha Barns, the book; the subject treated of is one of infinite imboundaries.

At Salisbury, on the 9th inst., by Rev. I nomes the book; the subject treated of is one of infinite imboundaries.

At Salisbury, on the 9th inst., by Rev. I nomes the book; the subject treated of is one of infinite imboundaries. meeting house; immediately after which, a second paper, and it is presumed was from the same person portance, and never was it needed to be read by the the former place. Baptist Church in this city, holding the principles who furnished one for our columns, but which came youth of our country more than at this day; this age Mr. David Burbank, of this city, to Miss Julia Brat-Baptist Church in this city, holding the principles who furnished one for our columns, but which conditions the public to hand too late for insertion. We now add so much as relates to the funeral services rendered to that aged and pious disciple.

who furnished one for our columns, but which columns are under the public this is of infidelity, of immorality, of mobs, of lasciviousness, the public this is of murders, of suicides. We assure the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of those trifling or fictitious things which come of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is not one of the forms from the public this is the meeting house of the First Baptist Church, of Nile, to cover the land, and three fourths of which ought never to have seen the light; but a sober matin which she was held by the community was given, ought never to have seen the light; but a sober mat-by literally filling the house to overflowing,—pews, ter of fact, relating to the present and eternal good of galleries, isles, and porch, with a serious and an atten- man. Come, buy and read it. It is for sale at the bookstores in this city.

GENERAL EDUCATION.

That indefatigable and inventive promoter of Education in our country, Mr. Holbrook, has furnished well-written article which appears in Niles' Weekly "To Correspondents. We crave the patience of our Register, upon the subject of Lyceums, Seminaries, correspondents. We assure them that we do not unafford pleasure to lay the article entire before our readprinting office than are dreamed of in their philoso. phy, or, we hope, will ever be found in their expericontent ourselves with the following extracts:

LYCEUM SEMINARIES. Self-education and self-support is, in all the depart. per of this valuable quarterly is now before the public, ments and all the operations of the lycoum system, its ience, the overflowing goodness of our Creator, in fur. nishing all his rational creatures with the faculties, of the great Creator, and the constant and abounding Benefactor.

There is, however, one department of the general and national institution of lyceums, in which the principle of self-support is more fully and more prominently recognized than in any of the rest. The general plan of lyceums has ever contemplated, within every county or other moderate district, a manual-labor and self-supporting school, which should furnish to its pupils advantages equal to those in our colleges for general literature, and much superior for a practical business education, to those of any institution in our country. While these schools are designed to afford to farmers, mechanics, and all the industrious classes of the community, the best opportunities for a practical, useful education, they are also intended to be, in the strictest and best sense of the word, semi. be, in the strictest and best sense of the word, semi in the evening at the Stratfeld meeting house, or Rev. naries for teachers,—for teachers of schools and lyce. Nathan Wildman in case of failure. The text selectums. They are intended to furnish the means for ed to illustrate the subject and answer the query is teachers to support and educate themselves, and at Acts, xvii. 30 .- "God commandeth all men every the same time to construct their own apparatus and where to repent." various instruments for instruction, while they are learning the modes or using mem, and acquiring the invited to meet with us and take a part in the discusknowledge they are designed to illustrate. Lyceum sion of this important subject. seminaries are intended to unite manufactories of ap. paratus for illustrating various departments of science. and the qualification of teachers to use the instruments

Experience on this subject has already proved, that will soon be paid. The State contains 70,000 Baptists. is, well may any man exclaim, from the sin and con-By the Treasurer's report it appears that the amount sequences of slavery, 'good Lord deliver us.' The book probably young ladies and misses, can pay by their morally wrong, these laws are a violation of the grand of funds for the year, has been \$11,051. Paid out, has an appendix showing what Presbyterians and own industry, all their expenses of board, clothes, charter of human rights, of the constitution which God himself has given to man. Laws derive all their report, the editor of the Register has the following af.

S7,924 81. On the motion for the acceptance of this days.—It is handsomely got up, is full of facts, and at the same time acquire a more thorough, useful education, than it is possible for days.—It is handsomely got up, is full of facts, and at the same time acquire a more thorough, useful education, than it is possible for days.—It is handsomely got up, is full of facts, and at the same time acquire a more thorough, useful education, than it is possible for days.—It is handsomely got up, is full of facts, and at the same time acquire a more thorough, useful education, than it is possible for days.—It is handsomely got up, is full of facts, and embellished with eleven wood cuts. He who is in fa. bor, to give them. Such being the testimony of experience, the conclu-ion follows, that any plain farmer's son or poor mechanic's daughter can have the means people can delegate no authority to their representatived by bro. John Blodgett, with an affecting notice of could hardly look at this picture and remain unconrich can purchase for their children.

Among the most encouraging and gratifying cir. ly invited to attend. cumstances, as an aid in promoting the objects of county lyceums, is a resolution recently passed by the board of managers of the Baltimore Union Lyceum, which is as follows:

Resolved, That this board esteem the organization of county lyceums throughout the union, as an important step for the advancement of American educa. tion; that we will prepare, as soon as practicable, specimens of minerals, plants, penmanship, map drawing, and needle work, for any county lyceum which may apply for the same, and that we invite the school and other juvenile lyceum connected with our society, to render their assistance in accomplishing the object

The above statements, facts, views, plans, and suggestions, are very respectfully submitted for the con-sideration of such of the friends of education and general improvement, as may have an opportunity and a disposition to examine them, by their friend, JOSIAH HOLBROOK.

Accident .- Three men, as we have just been informed, were drowned at Saybrook, on Thursday last, by the upsetting of a boat.

ITEMS, &C.

Forgery.- A young Englishman has forged sundry checks in the name of a respectable house, upon the branch of the United States Bank in New York. succeeded in obtaining money to the amount of \$11,-40, when he was detected. Our last accounts left him in the hands of the law, lamenting his sad condition. The money was shortly regained.

Dreadful Conflagration .- Tula, one of the largest, handsomest, and most populous Russian provincial capitals, was destroyed on the 11th of July, by a dreadful conflagration. Nine churches, 670 private buildings, and numerous manufactories, markets and magazines, were reduced to ashes. Many thousand

Bursting of a Church.-The Second Presbyterian Church in Lynchburg, lately, on a Sunday morning. suddenly burst in sunder from the top, when the raf ters, joists, &c. fell in with a dreadful crosh. Fortunately, it was a little before meeting, instead proved little after; otherwise, the accident much it was comfatal to many persons, more

union day. on Friday, there were no less dan union day. under five years of age, brownt to the House in the Park by strangers to be kept until their friends claim them.

Cholera at New-Brunswick .- The Bangor Whig states, on the authority of a letter received from East-port, that the Cholera had broken out at St. John, N. B., and eight deaths had occurred within four days.

A man was lately killed by an elephant, at Covinton, Indiana. He was seized by the animal before a crowd of spectators, and immediately crushed to death. By a recent arrangement of the new York and Liv-erpool line of Packets, cabin passengers are to have their option to pay for passage \$140 and be furnished

Important Project .- A writer in the Quebec Gas not only intrinsically worthy, but because the public zette has made the important suggestion of a rail road

MARRIED.

In this town, on Monday last, by Rev. H. Stanwood, Mr. Theodore Ely, of Haddam, to Miss Amanda Low. In this city, by Rev. M. H. Smith, Mr. Charles K.

Thrall, to Miss Eliza Barker.
At Salisbury, on the 9th inst., by Rev. Thomas

ruff, of Winsted.

DIED.

In this city, on Wednesday last, Capt. Stephen. Collins, aged 63 years. At East Windsor, (Wapping,) Mr. Nahum Cady,

At Torringford, on the 12th inst. Charles Edward,

son of Mr. Sylvester Coc, aged 3 years.
At East Hartford, Mr. Daniel Goodale, aged 64.

At Groton, Mrs. Lydia Lutham, aged 94. At Plymouth, on the 16th, Mrs. Eather Jerome, aged 75, wife of Mr. Chauncy Jerome. Mrs. Jerome was burned by her clothes taking fire on the afternoon of that day, and died at evening. She was the only sur-viving constituent member of the Baptist Church in

At the same place, of consumption, Mr. - Allen, aged about 20 years. He died in triumphant hope, and was also a member of the church in Bristel.

At Hinsdale, N. H. on the 14th inst. Mrs. Anna

Marsh, aged about 60. We understand she has left by will \$2000 to the town of Vernon, as a fund " for the support of preaching," and \$10,000 to trustees for the purpose of erecting and supporting an Insane Hospital in the county of Windham, Vt. near Connecticut river.—Vermont Phanix.

THE Ladies' Benevolent Society connected with the Baptist Churches in this city, will hold their annual meeting on Wednesday, the 29th inst., at 3 o'clock, at the house of Mr. Philemon Canfield, in Pearl street.

NOTICE. The Baptist Ministerial Conference of Fairfield County and vicinity will by appointment hold their next quarterly meeting at the house of the subscriber, in Stratford, on the first Tuesday in November, at 11

o'clock, A. M The subject for discussion is as follows ; "What method of pulpit address may be considered most of fectual under God of convincing and converting sinners?" Rev. Robert Turnbull is expected to preach

JAMES H. LINSLEY, Clerk.

NOTICE. THE next meeting of the Temperance Society of Tolland County will be held at Andover, the fourth Wednesday of October, at 1 o'clock, P. M., instead of the 3d Wednesday, according to a notice published

CHARLES NICHOLS, Sec'ry. Bolton, October 8, 1834.

NOTICE.

THE First Baptist Church in Ashford will hold a Protracted Meeting at their meeting house, commen-cing on Tuesday, the 28th of October, at 10 o'clock, A. M. Ministering and other brethren are respectful-AMOS BABCOCK, Pastor.

Ashford, Oct. 15, 1834.

NOTICE.

THE Hon. Court of Probate for the district of Suf. field has appointed the subscribers Commissioners on the estate of JOHN FULLER, late of Suffield, deccased, represented insolvent, and has limited six months from the publication hereof, for the creditors to exhibit to us their claims against said estate, we will meet at the late dwelling house of said deceased, on Saturday, the 18th day of April next, at 1 o'clock, P. M., to examine the claims against said estate, which must be duly attested.

SIMON KENDALL, Commis-SETH KING, Jr. sioners.

All persons indebted to said estate are requested to make immediate payment to JOHN B. KING, Adm'r.

Suffield, Oct. 18, 1834. TO PRINTERS. FOR SALE, Six second hand Medium Pageses, from 20 to 100 dollars each.

ALSO. Second hand founts of Pica, Small Pica, Long

Primer, Brevier, and Minion. P. CANFIELD. Oct. 25, 1834.

FOR SALE, CHEAP, A Second hand One.horse Waggon and Harness, together or separate. Inquire of the subscriber

AUGUSTUS BOLLES. Hartford, Oct. 25, 1834.

NEW BOOKS.

BOOKSELLER AND STATIONER,

S now opening a gener, which are offered on the approved School & Wholesale and Retail. Mermost favorable ters who are in the way of supplying chants and tend it for their interest to call before they schools, Mewhere.

purchy, continues to offer, on the same favorable erms as usual, a full assortment of Theological, Classical, Medical, and Miscellaneous Books. He also publishes a QUARTO FAMILY BIBLE.

on fine paper, with Cann's Marginal References, which s offered much less than the usual price. R. W. receives Subscriptions for the celebrated PENNY MAGAZINE,

PENNY CYCLOPEDIA.

New Publications received as soon as published, a umber of which are received this day. Exchange-Buildings, South Front.

JEHOVAH, Father Supreme, Almighty God! Blest Beatitude, at whose creative nod,

Worlds on worlds have leap'd from Chaos' womb, As rolling streams break forth in joyful bounds, And gladden Nature's our with welcome sounds, When genial Spring, in her alternate rounds, Disrobes the weeping earth of Winter's gloom.

Fain would I climb, with Reason's cautious tread, The pathway of the skies,-those orbs o'erspread In azure space,-and view thy presence sweet. Thou great I AM! O, lose my thoughts in thee; Bid earth's tenebrious glooms, O! bid them flee, Reveal the wonders of Eternity,

And show my soul thy sacred mercy-seat.

Omnipotent thou didst exist, ere sun Shone out in gairish blaze, the Eternal One, Ere restive matter's Proteus form assum'd The vivid impress of thy plastic hand, Ere tree or verdure deck'd the barren land, Or thou had'st marshali'd you colestial band To sing thy praise, with holy light relum'd

Ere to the rushing deep its bounds were laid, Or the rude mountains in thy scales were weigh'd, Retir'd in thy heavenly essence thou didst live. Eternity reflects thy wisdom bright, Ages unborn, in their unwearied flight, Will praise thy love, and blessings infinite, For the kind fruits thy bounteous hand doth give.

You orbs are but the pillars of thy throne; The heaven of heavens contains not thee, alone; In thy primeval power thou sitt'st above, Whilst worlds, by laws receiv'd at Nature's morn Roll at thy feet, you outstretch'd fields adorn, And whisper of their mighty Maker's form, His heaven-wrought scheme of dear redeeming love.

How vast Eternity, thy radiant isle! How great that arm which rear'd you sinuous pile Of worlds, a beacon to his glorious clime! Though great, the painted pebble at my feet Bespeaks his art; and, too, you songster sweet, E'en as thy shoreless amplitude, replete With monuments of Him, unharm'd by Time

Amid this maze of ambient spheres, O! what a twinkling spot our world appears, Great Architect! say, what can Earth display To thy celestial mind? our empires fled, And kingdoms crumbling with their mighty dead, And where the Star of Bethlehem shone, tho tread Of Superstition holds its fearless sway.

Thou good Supreme! to thy divine abode Hath mission'd Mercy ope'd her heavenly road; And though far other worlds, more vast and bright, Flit by thine eye, yet thou art that kind friend Who feels our pains, who knows each thought we blend In praise to thee, who hears each prayer we send Up to thy throne, with pleas'd and wrapt delight.

For us thou bid'st the vital Seasons roll, Science and Religion irradiate the soul, Prolific Earth her store of food to bring : The sparry caves of ocean thou didst form, The castled cliff, the lightning and the storm, The wood, the stream, the insect and the worm; All, all, Eternal God, thy glory sing.

Come, riguicous Father, in thine own good time, And lead my soul amid those scenes sublime; And in the speechless hour of failing breath, O! emulate my soul with tuneful lays, From those Æolian spheres, whose golden days In bright succession flow, to sing thy praise, That thou hast given a victory over Death. G. ZELOTES ADAMS.

From the N. Y. Weekly Messenger. THE SLANDERER.

Against slander there is no defence. Hell cannot boast so foul a fiend, nor man deplore so foul a foe. It stabs with a word-with a smile. It is a pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller the dark assassin; it is the poisoned arrow whose wound is incurable: it is the mortal sting of the deadly adder; murder its employment, innocence its prey, and ruin its sport.

The man who breaks into my dwelling, or meets me on the public road and robs me of my property, does me injury. He stops me on the way to wealth strips me of my hard earned saving, involves me in difficulty, and brings my family to penury and want. But he does me injury that can be repaired. offspring, as they receive the small token of paternal love.

The man who comes at midnight and fires my pillow, my raiment, my very shelter from the storm and tempest; but he does me an injury that can be regained. The storm may indeed beat upon me: but charity will receive me into her dwelling, will give me "food to eat and raiment to put on;" will and I may again sit by my own fireside, and taste the sweets of friendship and of home.

But the man who circulates false reports concern ing my character; who exposes every act of my life which can be represented to my disadvantage who goes first to this and that neighbor, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors; and what is worse, leaves them to dwell upon the hints and suggestions of many on the man who in this way file on from me my good name, does me an ines from me my good name, does me an ineither industry nor charity, nor time an uncharitable well has told his tale of slander to others suspect that ha. Some receive it as truthest coloring, add to it the control them in the high-vention, and proclaim it in the nies of their own inand on the house tops. Should gers of the streets, fess his crime, the blot is made, and thanderer conpentance cannot wash it out. I might agrs of recall the wind or quench the stars, as recal the ! remy, or wipe this foul stain from my character.

I attach a high value to my fellow men. I cannot but wish, while I live among them, that I may hold a place in their affections, and be treated with the respect due to my station. "A good name is rather to be chosen than riches," or than precious ointment.

"Tis the immediate jewel of the soul, The purest treasure mortal times afford."

world, the finger of scorn, and the hiss of contempt ence ever made are more than a man can endure.

THE ORPHAN SCHOLAR.

One of the teachers of the Hibernian Sabbath School, passing along the road in the evening, was attracted by the cries of young children in a cabin by the road side. He entered and witnessed a moving scene. The corpse of a woman was lying on the straw on which she had expired, surrounded by her four children, the eldert a boy about twelve years of age. On inquiry of the boy he learned that the father had died about a fort night before, of a fever; that the mother had caught the fever, and died that morning, and that no one had the humanity to enter their wretched habitation since her death, but himself. Early the next morning, the same account was brought by another teacher, who had witnessed the same scene as he passed. They were still alone, and around the remains of their parent. Observing the eldest boy to he more composed than the rest, he inquired of him and heard the same distressing account. The poor boy closed his narrative by saying, "While my poor mother lay dying, neglected by her neighbors, who feared the distemper, I gave her all the comfort in my power; possessed of my testament, which I got in the Sabbath School, which I attended before the affiction of the family, I constantly read to her about Jesus Christ; and what she heard gave her great peace of mind. When she was dying, I kneeled by her and still read to her about him, and begged her not to be troubled about us, for the Lord was so good he would surely provide for us. My poor mother had her senses to the last, and attended with eagerness to what I read, and to my request and although she could not speak she seemed to consent to all, and to die with great composure of

He was asked what he intended to do? He replied, he did not know, that he had no friends there, his father having come from a distant part of the country a few years before, to work at his trade and that his sister was too young to travel with him to beg; but that he was not uneasy; that he trusted in God, and was sure that he would be his friend. made known to a pious lady, she immediately provided for their support.

DEATH OF THE RIGHTEOUS.

How beautiful to the Christian is the apparent grandeur of the gospel, "sorrowful, yet always reoicing." And there are few instances which, in a more interesting manner, solve the paradox, than when the devout and faithful disciple of Jesus is departing "this life in his faith and fear." The tears which must flow as we feel the beginning of that loneliness which the disseverment of the tenderest ties occasions, are tears of mingled sorrow and joy and though the heart may seem ready to break, and thoughts come over us of death's chilling embrace, and the decay and oblivion of the grave; yet there is an ecstacy in the assurance, that to the departed Christian there is "joy unspeakable and full of glory.

And when in the midst of life and active influence the servant of Immanuel is called hence, how may we rejoice in the midst of our sorrowing, that, in addition to the "unspeakable joy" in the presence of the Redeemer, he is delivered from "the evil to come." When we see as the spirits of the just see, and "know as they are known," there is little doubt but, in the bereavement to the family, to the church, Christian, we shall see mercy, and tenderness, and love conspicuous; that "God doth not afflict wilngly nor grieve the children of men," though whom he loveth he chasteneth."- Episcopal Re-

INDIAN WIT.

Soon after Litchfield began to be settled by the English, an unknown Indian came into the inn at dusk, and requested the hostess to furnish him with food and drink; stating that he had no success in The woman refused; called him a lazy, drunken, good-for-nothing fellow. A man who sat by, noticed the Indian as he turned away from the inhospitable place, and perceiving that he was suffering very seriously from want and weariness, he generously ordered the hostess to furnish him a good supper, and call on him for payment. After the Indian had finished his meal, he thanked his benefactor again and again, and assured him he should never cannot avoid; it is the heart searching dagger of forget his kindness, and would, if it were in his power, faithfully recompense him. He observed that he had one more favor to ask-if the woman was willing, he wished to tell a story. The hostess, whose good nature had been restored by money, readily consented.

The Indian, addressing his benefactor, said, 'I suppose you read the Bible ?' The man assented. "Well, the bible says, God make the world; and then he took him, and looked on him, and say " all very good." Then he made light; and took him, Industry and economy may again bring me into and looked on him and say, "all very good." Then circumstances of ease and affluence; and the smiles he made land and water, sun and moon; grass and he made land and water, sun and moon; grass and of gratitude may yet play upon the cheeks of my trees; and he took him and looked on him, and say, "all very good." Then he made beasts and birds and fishes; and he took him and looked on him and say, "all very good." Then he made man; dwelling, does me injury; he burns my roof, my and took him, and looked on him, and say, "all very good." Then he made woman, and took him, and looked at him, and-he no dare say one such word.

Many years after this, the Indian's benefactor was taken prisoner by an Indian scout, and carried into Canada. He was saved from death by one of timely assist me in raising a new roof over the old; the tribe, who asked leave to adopt him in the place of a son, who had fallen in battle. Through the winter, he experiened the customary effects of savage hospitality. The following autumn, as he was at work in the forest alone, an unknown Indian came to him and appointed a meeting at a certain place on a given day. The prisoner consented : but afterwards fearing mischief might be intended, neglected the engagement. The Indian again sought him, reproved him for his want of confidence in him, and assured him the meeting would be for his good. Encouraged by his apparent friendship, the man followed his directions. He found the Indian provided with muskets, ammunition and knapsacks. The Indian ordered him to arm himself and follow him.

Their course was towards the south, and day after day the Englishman followed, without being able to conjecture the motives of his guide.

country ?" said the populous. "Do you know that ountry is Litchfield," replies the an arch smile. "O cordiary pressed his hand. "Many man, as he gave wear, Indian supper there," sale, as he promise to pay you and he pay you now. Go Nou and be happy.'

FILIAL AFFECTION.

The parental relation, as eminently shadowing

away and you strike a dagger into my soul, and stoning; while the young were allured to the habit 1 of our national existence, and our doom is written you render life itself a burden. The frowns of a of obedience, by the first promise of reward of obedi- with his blood in the great book of fate.

filial obedience is often enforced : and was recom- they are founded in truth. There are some States

yet it is too frequently neglected. instances of filial affection, which have occurred in er ratio than the latter. Within the last 40 years, the heathen world, assuring them, at the same time, the slaves have nearly tripled their number, within that want of reverence for parents is the forerunner these States, while in the same time the whites of almost every vice, & that on the other hand, men were only doubled. A memorial that was addresscelebrated for this virtue.

the place of his secrecy, when the assassins put both 1890, to more than 16 millions of slaves—a number of them to death.

His son, afterwards Pompey the Great, having no- Recollect, also, that these calculations are made in tice of it, went and cast himself before them on the reference to the slaves exclusively; add to these oldiers, and the guard returned.

To these we may add the name of Alexander the Great. He was extremely attached and submissive to Olympias, his mother. Her temper, indeed, would not admit of her having any part in the government ernment, but so great was his filial affection, that he bore with perfect mildness all her complaints and none could imprint in his bosom the slightest impression against her.

THE CIRCLE COMPLETED.

The vast chain of our northern waters-the pure crystal inland seas through which the St. Lawrence holds its way as the common outlet of these The destitute circumstances of these children being | mighty lakes, disemboguing at the northeastern extremity of the continent-and the 'Father of Waters," the Mississippi, leading up from the Gulf of Mexico at the routhwestern extremity of the North American continent, -have always seemed to us to portend a magnificent destination of nature. This destination is becoming every day more apparent which is no less than a connection between the wa ters of the upper Mississippi and Lake Michigan. Meetings have been held in the State of New York, and a determination has been formed to cut a ship canal around the falls of Niagara on the American side. As it regards the union of the waters of the Mississippi with Michigan, a late successful steam boat expedition from Galena in Illinios, conducted by two young men, brothers, by the name of Harris, who pushed their steam boat, "Jo Davies," to Fort Winnebago, situated on the portage between the rivers Wisconsin and Fox-the Fox river of Green Bay, an outlet to Lake Michigan,-has settled that

> The Portage at Fort Winnebago is only three fourths of a mile over—a low level prairie, the cost of canalling which, is computed at 5,000 dollars .-The Fox river is better adapted to steam navigation miles of the rapids, which may be overcome by a and cuttings. Cuttings of young shoots, even be-The Wisconsin was at low water, when the Jo Da- shaded from the mid day sun. The last season, the that an expense of one hundred thousand dollars, one failed. Such is the impatience of this tree to almost every fashionable color: Super Figured Velvet been completed!

sublimity in contemplating this path upon the map. The voyager may leave the sunny waters of the hunting, and could not pay till he had better fortune. Gulf of Mexico, and pass through the great vale of the Mississippi, until he finds himself on the great inland seas of the north-then sweeping down from lake to lake, passing the jumping off place of the Niagara, and thence through other lakes, with Canadian scenery on the one hand and America on the other, until he meets the ocean wave where the whale ships play in the foam that forms on the coast of Labrador.

A circumnavigation of the Globe on the oceanthe great highway of nations—would be far less in-teresting than this passage through the interior of the American continent—which perhaps might be accomplished by steam in less than fifty days. thirty or forty. These proceeded with in the same manner, may be increased another season, to several accomplished by steam in less than fifty days.

Slavery .- The editor of the Herald and Miscellany has given some purgent thoughts on slavery, in his paper of October 13th, from which we extract the sentiments below. They are such as every enlightened mind will approve, and from them, all those who think the friends of Colonization are not fast enough, may learn a lesson of forbearance toward them; and that the difference between abolitionists and many of their opposers, consists in different views of the best mode and time of effecting an object which both desire.

"For a nation professing to be votaries o' liberty and equal rights, whose ancestors sacrific d their lives at the shrine of freedom, and by their bravery achieved our national independence, for a nation who rally with enthusiasm around the standard of civil liberty, we say for such a nation to hold in servile oppression and galling servitude two millions of human beings invested by God with inalienable rights of freedom, merely on account of a difference of color, is an act stamped with infinite terpitude, and which must excite the indignation of every philanthropist. The scenes of distress, of domestic distraction and consanguinity occasioned by this cruel abuse of our species, together with a long train of evils inseparably connected with slavery, are considerations which sanction the assertion that slaveive enactments. The propriety of this assertion I conceive to be so obvious as to supersede the necesity of recourse to argument to establish it,

Our nation has hitherto been sustained by the arm of Omnipotence like the ancient Israel of God, our cause has been asserted by the thunder of Jehovah's voice. In the day of peril, the time that trither a tedious journey, he arrived at the top of an ed men's souls, he gave conquest to our arms and what cultivanmanding a view of a country some- triumph to our banners, and by his benignant providence we have attained to an elevated rank among the nations of the earth which the proudest empires of Europe must emulate. But things have recently the lantern at the summit. -Arnott's Elements of assumed a widely different aspect. It seems that tive otent arm of Justice, tired with long delay, is are appareined to vengeance in defence of the cap-The insurrection of The affairs of our country broils and dissensions, the ya an important crisis.

Some may treat these expressions of alarm as Under the Christian dispensation, this duty of mere reveries, but a reference to facts will show that mended by the example of the youthful Jesus; and South Carolina and Louisiana for instance, in which the slave population exceeds that of the whites, and May we then remind our readers of a few of the the increase of the former is in a considerable greatminent for greatness and piety have generally been to the legislature of Virginia, states that the blacks have in the last 40 years gained on the whites east The son of Manlius, the Roman dictator, who of the Blue Ridge, not less than 106,176, being was banished by his father, for no other reason than more than a fourth of the whole number of whites occause he had an impediment in his speech, no in that part of the state. According to the census oner heard that Pomponius was bringing his fa- of 1790, there was in this part of Virginia a majoriher to justice for this very act, than he went to tyof whites over the blacks, of 25,098, but in 1800, nim with a maked dagger, and would not leave him there was a majority of blacks 48,398; in 1810 till he made him swear to abandon his purpose. | there was a majority of blacks 48,398; in 1820, of Quintus, the Roman orator, being proscribed, con- 22,055; in 1830, of 81,078. In 1700, there were ealed himself effectually in his house. The as- in the United States, 697,697 slaves; and in 1830, assins, to extort the secret from his son, put him to they amounted to 2,010,527, making in 40 years a the torture; yet nothing but deep grouns escaped multiplication almost three-fold. Calculating at him. His father, unable to bear these, burst from the present ratio of increase, they will amount, in far exceeding our whole present population, and The guard of Pomponius, wishing to revolt from thus doubling their numbers once every 20 years, him, fled by a certain passage to Cinna, his enemy. there is a possibility of their becoming predominate. ground, and declared they should not revolt without the number of free blacks and calculate to the same reading him to pieces. He was a favorite with the period according to the ratio of increase, and the result is truly appalling.

Episcopal Diocese of New York .- So great has been the increase of Episcopal churches in this state, Gurdon Robins, Hartford. Rev. Titus "trong, Green. that it has been found impracticable for the bishop to meet the necessities of the people, in regard to his George Beach, Joseph B. Gilbert, Jesse Savage, Esqu. official visitations, and a writer in the Churchman Hartford. has seriously urged the appointment of an assistant

BLASTING ROCKS.

"As many lives are yearly lost by the untimely xplosion of the powder used for blasting rocks, hunity prompts us to give a process as we heard it described a few days since, by a person who had been injured in a mine where many accidents of the kind had happened, which led them to try other methods of charging the rocks than those commonly practiced, and which he said ended in the disvery of a safe and expeditious manner of b'ast ing. As these accidents had uniformly happened, in what he denominated the "tamping" or driving lown the brick and other substances used in filling where a constant attendance is given for the accomabove the powder, they for an experiment, substituted plaster of Paris, which had been heated, as for preparing cement, which they mixed with water in the same manner, and poured the cement into the hole upon the powder, having first introduced the quill or fuze; the cement immediately set or hardened, when the blast was ready for firing. He said that he never knew a blast managed in this way to fail of doing well, and never knew an accident happen; that it was quicker done and was more economical in every respect. If this should prove correct it should be generally introduced."-Genessee Farmer.

From the Genesee Farmer.

Facility of increasing the new Chinese Mulberry This tree may be rapidly increased by budding even than the Wisconsin, with the exception of 20 and grafting on the common mulberry, and by layers few locks and lateral cuts, by which the twenty miles would by a direct course, be reduced to seven. will readily take root, if planted in a moist place, vies stemmed the waters without any impediment, writer obtained of a friend a few buds, the fore part Fort Winnebago. Practical men have decided of July, which he set in the white mulberry; but will unite the Mississippi to the Lake by a steam- vegetate, that in a fortnight, the buds begin to grow; boat passage-and then what a circle will have the stalks were immediately cut off above the buds, which grew, some of them, more than two feet in Where upon earth can another such an extent of length. They were too succulent and tender, howinland navigation be opened to the admiring and as ever, to stand the winter; having no protection, tonished mind of man! There is a soul swelling they all perished but two; these were alive an inch or two above where they were budded. They were taken up this spring, and planted in the garden in a Bosoms, Collars, Stocks, Rubber and Silk Suspenders, horizontal position so as to cover the buds with earth other two, which have grown two or three feet in bent down horizontally and covered their whole length with about an inch depth of fine earth, which was drawn about the petioles of the leaves so as to Journeymen, that are good workmen. leave them above the surface. These branches have begun to take root, and from each bud a shoot springing up, which will form a separate tree; so that by fall there will be as many little trees as there are buds which are buried; in the whole, probably hundred. It will probably be best to cover them in the fall with a few inches of earth.

Velocity and Magnitude of Waves .- The veloity of waves has relation to their magnitude .ne large waves proceed at the rate of from 30 to 40 miles an hour. It is a vulgar belief that the water itself advances with the speed of the wave, but in fact the form only advances while the substance, except a little spray above remains rising and fallpendulum. A wave of water, in this respect, is exactly imitated by the wave running along a stretched rope, when one end of it is shaker; or by the mimic waves of our theatres, which are generally the undulations of long pieces of carpet, moved by attendants. But when a wave reaches a shallow bank or beach, the water becomes really progressive, are Directors of the Company:because then, as it cannot sink directly downwards,

it falls over and forward, seeking its level, So awful is the spectacle of a storm at sea, that it is generally viewed through a medium which biases the judgment; and, lotty as waves really are, imagination makes them lottier still. No wave rises above ten feet above the ordinary level, which, with the ten feet that its surface afterwards descends below this, gives twenty feet for the whole height, from the bottom of any water valley to the summit This proposition is easily proved, by trying the height upon a ship's mast, at which the horizon is ry in the U. States should be abolished by legisla- always in sight over the tops of the waves; allow ance being made for accidental inclinations of the vessel, and for her sinking in the water to much below her water line at the instant when she reaches the bottom of the hollow between two waves. The spray of the sea, driven along by the violence of the wind, is of course much higher than the summit of the liquid wave; and a wave coming against an obstacle, may dash to almost any elevation above it. At the Eddystone lighthouse, when a surge

reaches it, which has been growing under a storm all the way across the Atlantic, it dashes even over

Curious Discoveries in Greece,-A letter from Athens states, that during some recent excavations on the field on which the battle of Chæronea was forth that of the Deity towards his creatures, was that bane of all civil compact, are south, intestine fought, there had been found the colossal lion which The purest treasure mortal times afford."

Give me this, and I can face the frowns of guarded by his authority under the Jewish law, fortune. I can be pointed at as the child of poverty, and still know what it is to be happy. Take this

m .- N. Y. Com. Adv.

MISS DRAPER'S

Seminary for Young Ladies.

In the city of Hartford.

The course of instruction in this Seminary commi ses all the introductory branches of an English etc. cation. When the pupils are well grounded in them essential rudiments, they proceed to the higher branch. es of study; Natural and Civil History; Natural Moral, and Mental Philosophy; Chemistry; Geome, try, Algebra and Astronomy. Composition will re. ceive a due share of attention throughout the course. Latin, French, and Music, are taught by able instruct.

Pupils are not received for a shorter period than a term or the remainder of a term, from the time they enter; and to prevent the numerous evils arising from irregular attendance, no deductions will be made en cept in cases of sickness.

The year is divided into two terms of twenty.two weeks each, commencing on the second Wednesday of May and November.

Terms of Tuition are as follows, payable one half For Tuition in all the English branches, \$12 00 Music, Use of Piano, French, -Latin. 12 00 Drawing, A small additional charge will be made in the win-

ter term for fuel. Young ladies can be accommodated with board in Miss Draper's family, at \$2 50 per week, exclusive of

fuel, lights, and washing.

For the character of the Seminary, the following entlemen are referred to :- Rt. Rev. T. C. Brownell Rev. N. S. Wheaton, Rev. Gustavus F. Davis, Rev. field. James M. Goodwin, Samuel H. Huntington,

Ætna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

FFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of TREAT'S Exchange Coffee House, State Street, modation of the public.

The Directors of the Company are-Thomas K. Brace, Henry L. Ellsworth Thomas Belden, Samuel Tudor. Henry Kilbourn. Griffin Stedman. Joseph Morgan, Elisha Dodd.

Joseph Pratt, George Beach, Stephen Spencer, James Thomas, Elisha Peck, Daniel Burgess, Ward Woodbridge. Joseph Church.

Jesse Savage, THOMAS K. BRACE, President. JAMES M. GOODWIN, Secretary.

J. W. DIMOCK.

Merchant Tailor, AS just returned from New York with a fresh AS just returned from the assortment of Goods, consisting in part of the following, viz:-

Super Black, Blue, Bottle Green, Olive Brown, Invisible Green, Royal Purple, Polish Green, Olive Green, Drab, Mix'd, and Brown BROADCLOTHS; lack, Blue, Drah, and Robbid CASSIME and Valencia VESTINGS; Black, Blue, Green, Olive and Brown Goar's Hair Camblets; Crimson and Drab Serge, a superior article for Cloak Linings; Black Moleskin, Super Black Silk, and Velvet Vestings; Extra Fine yard wide Circassian; Fine White Domestic Flannel; Cloak Cords: Petersham, for Over Coats; Bindings for do.; Gloves; Shoulder Braces; Silk Purses, T for Gold Coin; T Tape Measures; Wrapper Buttons, Extra Ends for Suspenders, togethone of the inoculations sent forth three shoots, the er with every article of Trimmings kept by the trade. D' All orders thankfully received and faithfully length. About the 10th of July, these shoots were executed. Particular attention paid to Cutting cus-

> N. B. WANTED IMMEDIATELY, One or two Hartford, Sept, 20th, 1834.

PROTECTION INSURANCE COMPANY

Having been duly organized, are now ready to re ceive proposals for FIRE and MARINE INSU-RANCE, at their office in State street a few doors mest of Front street.

HINHIS Institution was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOL-LARS, with liberty to increase the same to Italf a Million. The first named sum is all paid in or secured, and the whole amount (\$150.000) is vested in Bank eash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen Wm. W. Ellsworth,

Wm. W. Ellsworth,
Solomon Porter,
Jeremiah Brown,
Merrick W. Chapin,
James B. Hosmer,
Nathan Morgan,
Henry Hudson,
Roderick Terry,
Edward Watkinson. Edward Watkin Thomas C. Perkins, D. F. Ro Martin Cowles, Martin We les, Martin We les,
Henry Waterman,
Samuel Kellogg,
Daniel Hopkins,
Charles Sheldon,
Henry A. Perkins,
Horatio Alden,
Joshua P. Burnham, C. H. Northam

WM. W. ELLSWORTH, President. THOMAS C. PERKINS, Sec'ry.

Memoir of MRS. MALLERY.

THIS work may be had at the bookstore of F. J. Huntington, in this city, and at the store of George Byrne, in Norwich City. This interesting and in-structive memoir would be a valuable accession to Sabbath School libraries, as well as instructive to pious individuals. Hartford, Sept. 25, 1834.

JUST RECEIVED, AND FOR SALE

By F. J. HUNTINGTON,

Spirit of Hebrew Poetry. By J. G. Huder. The Anxious Inquirer after Salvation, directed and neouraged. By John Angel James. Sprague's Letters to a daughter. New edition, im

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VOLUME XII

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ADVERTISEMENTS

MISSIONARY From the Ar

Extracts from

I was brought in weeks ago, and am h but immediately afte again; which must communication. classed.

Sickness, with absent ed me from doing mu pean department, du pleasing circumstan the formation of a M gation. This societ Europeans; and at ed to support two year, commencing payment of Moung & too, will, therefore, Board.

In October, I made river among the Tay gave encouragemen was anxious to be be city to request the o tant village in the man in quest of more in consequence of rea last year, himself an wholly abandoned th

call, too, from the ci who seemed convince Early in November the east, and the foll nal at this time, affor versations which are

with which it were e The Nov. 4. Khat Vi by the difficulties me are yet deep and this small village of Providentially w

who stopped at the to worship. One p neighboring village closed, "Well no tained light. I hav according to the rel er knew any thing of the religion of th I see our religious be a book we had in o a certain great rock, silver was buried, forts the people succ

found nothing." The other travell lage near the city. Christians as a deci truth repeatedly h quiesce in it, but like tion to which an op profession of Christi for the little grace

Nov. 5. Nyu-by meeting before sum ed, the man who ! remarked that he co had heard, and obse to think of going to Gaudama offered no At the dates give

Custom at

the Tavoyers were not since, however, to the Burman depi able during the wh den, of course, with dispense, however, statance in the jun the city, where he Ka

On the 14th of N of Young-byonk-gi didates for baptism The following ex the journey. Nov. 15. Your

here this merning. number of p. ople comfortable zayat villagers gatherin fowls, eggs, papya sugar cane; told m a short interval, I d ship, and addresse though he was rich poor, that ye, throu found two men a drinking, and Nat After worship aga forward, that live nouncing Nat wor

I spent three as ple as I ever speni preaching twice ev